

THE
DEVOUT MONITOR
OR
REMONSTRANCES
AND
SERMONS,
UPON VARIOUS SUBJECTS.

WITH
PRAYERS, PSALMS AND HYMNS,

Adapted to every Day throughout the Week ;

BEING A PORTABLE

TREATISE OF DIVINITY

Chiefly selected from the most eminent and approved Divines,
proper to be introduced into all Families.

THE FIRST EDITION.

Of Man's employ the greatest should be this,
To find the Road to Everlasting Bliss;
To aid the Christian who'd not walk in vain;
Here plans are fix'd to make the Journey plain.

SHEFFIELD:

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AND SOLD BY HIM AND OTHER BOOKSELLERS.

1795



TO
GOSPEL MINISTERS

OF EVERY DENOMINATION,

From him who exhorts his auditory in a private House, to him who preaches in the largest Cathedral.

Rev. and Hon. Labourers in the Gospel!

I humbly presume to dedicate this portable Treatise of Divinity to you, earnestly soliciting your patronage and encouragement, as it is published with an honest and good design to inspire sentiments of Religion, Piety and Virtue, amongst your respective Congregations.

I hope and trust you will encourage the Sale of this publication as it is evidently well worth it's price, and proper to be introduced into all Families, for the more frequent use of Prayer and Devotion.

You Gospel Ministers whose office and happiness it is, to infuse every principle of Religion and Virtue on those Congregations committed to your care by the great Shepherd and Bishop of Souls. By your industry and noble exertions in the conscious discharge of your Duty, and in

recommending your Hearers to the daily practice of Prayer and the excellent precepts of our Saviour Jesus Christ: Christianity will most probably flourish and encrease, and that many may be saved in the Day of the Lord Jesus is the sincere and hearty prayer of

Rev, and Hon. Labourers
in the Gospel,

Your most obedient Friend and Servt.

The PUBLISHER.

Sheffield,
Jan 1, 1795.

PREFACE

PREFACE.

Candid and Courteous Reader,

HAVING employed some vacant time in selecting and composing this portable Treatise of Divinity, with a design to revive dying religion in the family and the Closet. Much practice in the polite World, and a general acquaintance with the best Authors are great Helps, which the writer of this Treatise has not enjoyed on account of the narrowness of his circumstances. However the writer recommends it to the unprejudiced reader and should it be a means of procuring peace of mind and true felicity here, and secure everlasting Happiness hereafter to one individual, it will have had the desired effect. Religion is as much superior to all other Knowledge as the immortal soul is to a perishing body, or as Heaven is to Earth. Upon it depends our everlasting happiness or misery; for by the use or abuse of it, we shall either be justified or condemned. Knowledge in the head, love in the heart, and purity in our actions are the genuine characteristics of true and real Christians.

Physic is studied in order to preserve the human body; and *Law* to secure property; but *Divinity* to save the Soul to make us wise unto Salvation.

Religion in the Scriptures, is the religion of man in his fallen state, and any one who impartially and carefully considers it, will find one scheme of religion substantially the same,—carried all along through the whole, till brought to its full perfection and accomplishment by the great Messiah, that immaculate Lamb of God, who came down from Heaven, and offered himself a sacrifice on the Cross, to atone for the sins of the human race, & purchase for them, an inheritance in the blissful mansions of eternity. The most usual ways wherein God of old were wont to communicate his will to mankind were by visions, by dreams, by voices, by inspiration. That vision

was the representation of some mementous thing to men, when they were awake, in opposition to dreams, which were representations made to them, when their external senses were asleep; that were either God's calling to Men from on high (as he did to St. Paul) or his immediate conversing with them (as he did with Moses) and that inspiration was an inward incitement of the soul of man, by the operation of the Holy Ghost without any bodily perfection or sensation.

Cannot God Almighty, by some visible appearance, convince man of his immediate presence, beyond the possibility of a doubt? Cannot he, with or without such visible appearances talk as familiarly, as one man converses with another? Cannot he who formed our minds and knows all the ways of access to them, draw such clear and bright scenes and pictures of things on our fancy and imagination, whether sleeping or waking, as shall need no other proof of divinity, but themselves. In short, why cannot he so enlighten and make clear the understanding by a beam of light let in from above, be as evident a proof of its divine original, as it is that the light proceeds from the sun, the fountain of it.

I owever rest assured, that there was in the prophetic scheme, that powerful representation, on the part of the person inspired, as would abundantly make good those phrases of vision and speaking, by which it was described in the scripture in so much that such a person after such illumination might as well question what he heard and saw by natural organs of sense, as doubt of what was revealed to him, by the impressions made upon him through the agency of the divine spirit.

To conclude, I desire the reader to peruse without prejudice the following discourses and consider seriously the truths contained in them, and of course he will glorify God, and most likely receive special benefit to himself, and the blessings of heaven attend his endeavours,

Psalms, Prayers, and Hymns,
FOR MORNING AND EVENING,

ADAPTED TO EVERY DAY IN THE WEEK,

Proper to be used in all Families.

EJACULATION.

BE ye sure that the Lord he is God, it is he that hath made us, and not we ourselves, we are his people and the sheep of his pasture. O go your way into his gates with thanksgiving and into his courts with praise: be thankful unto him and speak good of his name.

PRAYER FOR SUNDAY MORNING.

LOOK down from heaven, thy dwelling place, O Lord God of hosts, upon thy sinful servants prostrate before thee: Pity our infirmities, and lend a favourable ear to our petitions. We acknowledge with confusion of face, that the mercies thou hast already bestowed upon us infinitely exceed our deserts.

We

We have no righteousness of our own to plead ; all our hopes are placed in the merits of our dear redeemer. These we offer before thee : O may they be accepted, and procure our pardon.

Thou art a tender and compassionate Father, to all the children of men. Thou hast protected us from our birth until now, and delivered us from innumerable dangers. Thou hast been our refuge, our hiding place, our fortress, when afflictions compassed us round about. We, therefore, praise thee, O God ; we acknowledge thee to be the Lord,

We return thee, O thou great preserver of men, our unfeigned thanks, for thy great kindness in adding one day more to our lives, and causing the chearful light of the morning to enlighten our eyes. Thou knowest the frail nature of the human frame : Thou rememberest that we are but dust ; that we are utterly unable to support ourselves, or procure the subsistence necessary to our being ; thou hast, therefore, kindly provided for us. Thy goodness causes the rain to fall from heaven ; and it is thou that coverest the earth with golden harvests. To thee we owe the fattening showers that rejoice the thirsty soil, and the fruitful seasons that have so often blessed our land. From our youth up, even until now, thy favours and loving kindness have rested upon our souls and bodies.—What sacrifices

crifices of praise and thanksgiving are we bound to offer to thee, for thine abundant mercies; for the assistances of thy holy spirit, for thy holy word and ordinances, and for thy many calls and invitations to lay hold on eternal life: O make us thoroughly sensible of thy goodness! sensible of thy mercy! sensible of thy continual care! and let this conviction work in us a perpetual hatred to sin, and a fervent love for the ways of holiness.

O thou great searcher of the human heart, discover to us the error of our ways; establish us with thy grace, and uphold us with thy free spirit. Enable us, O God of our salvation, to do thy will; assist us in the difficult task of cleansing ourselves from all filthiness of flesh and spirit; and in practising whatever duties are pleasing in thy sight. Give us an earnest desire of imitating the examples of those holy men, who have passed before us through this howling wilderness of sin and sorrow to the happy regions of rest and peace. Let us delight always in thy commandments, and in thy loving kindness only make our boast.

Open, O heavenly Father the eyes of our understanding, that we may behold with greater fervency, the spiritual riches thou hast laid up for us, in the happy mansions of eternity; and thence be lead to despise all the fleeting vanities of this deceitful world. Let us set
out

our affections on things above that we may at last obtain the end of our faith, and sit down with the Lamb in the habitations of unfading glory.

Vouchsafe, O heavenly father, to continue with us the remaining part of this day. And let no worldly business, no worldly pleasures, divert us from the thoughts of the life to come. Give us, O Lord, courage, wisdom, discretion and resolution, in our behaviour towards God and man; keep our thoughts fixed upon a better life; then whenever thou shalt call us hence, we may be prepared to obey thy will; and receive the summons with joy, and not with grief.

Bless, O Lord, the holy Catholic Church; especially that part of it which thou, of thy infinite mercy, hast thought proper to plant in these kingdoms, that by the purity of its doctrines and the pious examples of its pastors and teachers, we may be able to stop the mouths of ignorant and wicked men, and spread the glory of thy name to the utmost parts of the earth.

Shower down, we most humbly beseech thee great father of mercies, the choicest of thy blessings upon the head and heart of our most *gracious Sovereign*,* & grant that he may above all things seek thy honour & glory: give him

* These words are adapted to any nation, where there is a Sovereign or King.

him the victory over all his enemies; replenish him with the grace of thy holy spirit, that he may always incline to thy will, and walk in thy way; and finally, after a long and glorious reign here, grant, that he may be numbered with thy saints in glory everlasting.

O thou that art the hope of all the ends of the earth, illuminate, with the chearful beams of thy heavenly grace, the dark corners of the world, that have not yet known thy name. Remove the dark veil of ignorance and error from Jews, Heathens, and Hereticks; open their understandings, that they may know thee the only true God; that, with the rest of mankind who live in thy faith and fear, they may be partakers of that Crown of Glory reserved for them in thy heavenly kingdom. Grant these petitions, O heavenly father, thro' the merits and meditation of thy dear Son, Jesus Christ our Lord, in whose blessed name and words we continue these our imperfect prayers. Our Father, &c.

This may be read alone or added on Sunday Morning.

O Father of all mercies, without whose assistance all our labours are vain. prepare our hearts this day for thy worship and service with fervent zeal & sincere devotion; that we may enter into thy gates with thanksgiving, and into thy courts with praise: that no vain
 imaginations

imaginations may disturb our minds; no worldly business may divert our thoughts: that our prayers may be like incense acceptable to thee, through the intercession of Jesus Christ.

Assist us, O Lord, to attend diligently to the precepts and instructions of thy holy word, that we may retain them in our minds, and that they may have a due influence on our lives and actions. So shall we not be hearers only of thy word, but doers of thy will; and thence obtain the blessing thou hast promised to all thy faithful servants.

Vouchsafe, we humbly beseech thee, O Lord, to hearken graciously to the prayers, and deign to accept the praises, which this day are offered to thee by the holy Catholic Church; and all other divine and religious assemblies throughout the world. Pour down thy blessings, O heavenly father, that all who profess and call themselves Christians may be brought out of heresy and error; may be delivered from all errors, dangers and calamities; may depart from all iniquity, and devoutly serve thee in all manner of good works; till thou shalt please to take them to thyself, and give them an inheritance in thine eternal kingdom. Hear our prayers, most merciful Father, and grant the requests of our lips.

Conduct us safely through all the changes and chances of this mortal life, and after this painful

painful pilgrimage is over, receive us into thy heavenly kingdom, for the sake of thy beloved Son Jesus Christ, our dear and only Saviour; who, in compassion to the numerous infirmities of the children of men, hath taught and commanded us, when we offer our petitions to the throne of grace, to say, Our Father, &c.

EJACULATION.

REMEMBER not Lord, our offences, nor the offences of our forefathers, neither take thou vengeance upon us; spare us, good Lord, spare thy people, whom thou hast redeemed with thy precious blood, and be not angry with us for ever.

PRAYER FOR SUNDAY EVENING.

GREAT and glorious Lord God of hosts, how excellent is thy name in all the world! The whole creation displays thy power, thy wisdom, and thy goodness. We have often experienced thy mercies and gracious providences; and now render thee our most humble and hearty thanks for these unmerited blessings. O God, who is like unto thee! Thou dwellest in the highest heavens, and yet

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humble

humblest thyself to behold the ways of the children of men. Thy compassion pleadeth for our frailties; thy mercy sheaths the sword of justice: in thine anger thou rememberest that we are but dust. We see thy amazing condescension, and it fills our hearts with gratitude: we acknowledge thy loving kindness; and we praise thy name. Thy mercy reacheth unto the heavens, and thy faithfulness unto the clouds. Thou givest us all we can reasonably desire, and dost not deny us the pious requests of our lips. Thou hast given us the glorious gift of the Son of thy bosom! Thy promises have filled our souls with joy and gladness! O touch our hearts with the beams of thy love; warm them with the fire of the sanctuary: then shall we always rejoice in thy salvation, and tell of all thy works with gladness: our whole delight will be in thy service.

O teach us to neglect our desires, and conform ourselves entirely to thy will: O how great and glorious things hath the Lord done for us! He laid aside his glory, his majesty, and his splendour: he came down from heaven, and was clothed in the earthly robe of human nature; and submitted himself to death, even the painful death of the cross, that he might redeem us from the power of sin, and purchase an inheritance for us in the regions of eternal happiness. Surely our hearts should overflow with gratitude, when we remember these

these stupendous instances of his loving kindness, and our voices be always declaring these wonderful acts of his bounty and mercy ! O give us willing minds, and chearful hearts, to obey all thy commandments ; and enable us to walk as become the servants of the meek and holy Jesus.

O guide our feet in the paths of righteousness, and let us never think any condition of life, in which thou shalt think fit to place us, unpleasant or uneasy. Let us never murmur when we feel thy chastising hand ; but always consider afflictions as intended for our advantage. Let us never grow impatient whenever we are exercised by temptations, but rest in an humble and chearful resignation to thy will.

And, O Father of mercies, and God of all consolation, fit and prepare us for the awful hour of death ; let us never delay our repentance to the time of sickness and distress, when all the powers of nature shall fail ; when reason shall be thrown from her seat, and the faculty of recollection be no more.

But let our thoughts be ever fixed on this great and tremendous event, that we may be always prepared for thy coming. Take us into thy protection this night, O thou great Shepherd of Israel who neither sleepest nor sleeps : spread thy wings over us, and we shall be safe ; command thy angels to pitch their

tents around our habitation, and we shall be free from danger. Let our sleep be easy and refreshing, to fit us for the duties of the following day. O teach us to commune with our own hearts upon our beds, and to meditate on thy wondrous works in the night season. Let our everlasting state never escape from our minds; and from the sweetness of our rest on our beds, let us reflect on that which will be far sweeter, our eternal rest in thy bosom.

Banish from our minds all foolish and vain imaginations, and let us always think ourselves most happy, when we meditate on thee, thou great Preserver of the children of men: Thou art our only hope; our sure rock of defence in the time of trouble.

O visit us with the favour thou bearest to thine own people; and inspire us all with such steady resolutions to serve thee, that we may never be faint or weary in thy service. Make us, most gracious God, sensible, that thou art present every where: that our most secret thoughts are open before thee; and that thou wilt reward every man according to his works.

Send down thy blessings, great Author of mankind, upon our governors both in church and state. Grant that they may all, in their several stations, promote happiness and peace among the people committed to their care,
and

and study the welfare of this Church and Kingdom.

Let all our relations & friends, O God be partakers of thy blessings, both spiritual and temporal : do good to those who have either done or wished us evil : & vouchsafe to grant us whatever thou knowest to be best, either for our present or eternal welfare,

Extend, O heavenly Father, thy comfort to all those who are afflicted, or distressed, in mind body or estate : give them patience and submission in their troubles ; and an happy issue out of all their afflictions : Grant these petitions, O God of our salvation, for the merits of thy dear Son, Jesus Christ our Lord, in whose blessed name and words we conclude our imperfect Prayers. Our Father, &c.

This may be read alone or added on Sunday Evening.

GREAT and glorious Lord God, whose throne is everlasting, thy power infinite, and thy mercies unbounded ; accept the imperfect services we have this day performed. Pardon, we beseech thee, the imperfections thou hast this day seen in our devotions ; cover them with the unspotted righteousness of our dear Redeemer, and blot them out of the book of thy remembrance with his blood. O cast us not away from thy presence, nor take

take thy Holy Spirit from us. Make us more careful and circumspect for the future; but do not reject our services, however imperfect. And grant O heavenly Father, that the words we have heard or read this day, may be so ingrafted in our hearts, that they may bring forth in us the fruits of good living; and give us thy grace to do according to this rule, and constantly walk in the paths of truth and holiness, through Jesus Christ, our great and glorious Redeemer. AMEN.

EJACULATION.

O merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; give us true repentance, and forgive us all our sins, negligences, and ignorances, and endue us with the grace of thy Holy Spirit, to amend our lives according to thy Holy Word.

MONDAY MORNING.

O Lord God of our salvation, who alone rulest over the designs and counsels of men, and determinest their issue by thy Almighty Power; thou who wast once manifested in the flesh to destroy the works of the Devil,

vil, and didst make thine appearance in the world to put away sin, by the sacrifice of thyself; fulfil in me this great design of thy coming; bring near thy cross to my heart, and bruise in me whatever is serpentine and diabolical; make me to know by experience the effectual workings of thine Almighty Power in subduing thine and my spiritual enemies; let me stand a monument of thy grace on earth, and bring me as a trophy of thy victory to heaven: when shall it be that my weary, heavy laden soul shall find in thee eternal repose? Hide me in the cleft of the rock, in thy bleeding side; there may I find a safe retreat till the storms of sin, till the billows of temptation are entirely overpast; give me the wings of faith, that I may now fly to the hope set before me in the Gospel; and when this clog of earth that now weigheth down my spirit shall be shaken off in the dust, and my soul disimprisoned from its burdensome tenement, then may the wings of love waft me to the haven where I would be, and bid an adieu to sin and sorrow for ever. Hear me, O Lord God, of our salvation, save thy people that trust in thee for the sake of Jesus Christ our blessed Lord and Saviour. AMEN. Our Father, &c.

THE peace of God which passeth all understanding, keep our hearts and minds

minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord ; & the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst us, and remain with us now and evermore. AMEN.

EJACULATION.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.

MONDAY EVENING.

O God of all grace, the Father of my spirit, the Author of my being, the God in whom I live & move ; hear my supplications ; listen to my requests : I am thine, save me, for I have sought thy precepts ; I am not my own, but bought with the inestimable price of the death of the Son of thy bosom ; forbid it therefore that I should henceforth serve any other Lord ; without thee I can do nothing acceptable in thy sight ; save me from myself, from

from my sins, and visit me with thy salvation; set my heart at liberty, then shall I run the way of thy commandments; O that my ways were so direct, that I might walk in them for ever; enable me to do thy will on earth, even as it is done in heaven; prepare me for thy blessed service above, by enabling me to walk in thy paths below; whilst I here linger out the moments allotted me, be thou my only hope and joy; may I live only on thee, who art able to supply all my wants; from the never failing spring of all consolation, may I daily be supplied, till from the streams I shall come to the fountain-head, and receive the fulness of bliss in the fruition of thee my God, the Father Almighty, Lord Jehovah, the Sovereign of Heaven and Earth. AMEN. Our Father,&c.

EJACULATION.

AWAKE my soul from thy drowsy slumbers! Awake and offer the early sacrifice of praise and thanksgiving to thy Saviour and thy God. His goodness hath hitherto preserved thee, and by his command the angels have so long pitched their tents about thy habitation. O, therefore, praise the Lord for his parental care, and declare the wonders that he hath done for the children of men.

TUESDAY

TUESDAY MORNING.

O God from whom all holy desires, all good counsels, and all just works do proceed, create and make in me a new and contrite heart, that I worthily lamenting my sins, and acknowledging my wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness.

Enable me, O God, to walk worthy the profession I make of believing in the gospel of thy dear Son, who is adopted into the family of heaven, that the word of God and his doctrine be not blasphemed through my means; may I abhor that which is evil, and cleave to that which is good; may I excel in virtue, and be ready to perform every good work; enable me to glorify my Father which is in heaven, by shewing pious examples before men, by putting off the works of darkness, and by putting on the armour of light; help me to fight the battles of the Lord manfully against the combined force of my spiritual enemies, till having fought the good fight of faith, I may at last be accepted by thee; and inherit the kingdom of eternal glory.

Let the universal Churches, Chapels, and other religious assemblies throughout the world, be evermore protected and defended with thy especial blessing; they are planted in these

these lands by thy own right hand, water them continually with the dew of heaven, and grant that all Gospel Ministers or Priests may be cloathed with righteousness, and shew the people their transgressions; & let all the saints shout aloud for joy.

Extend our Saviour's dominions from pole to pole, let thy name be known upon earth, and thy saving health among all nations; graciously grant these blessings, with every other which thy particular people stand in need of, for the sake of Jesus Christ our Lord, to whom be blessing, honour, glory, and power now and evermore. AMEN. Our Father, &c.

EJACULATION.

COME my soul, consider the time, the day is past, and the black standard of night is displayed on the battlements of heaven. I will trust in the Almighty deliverer and lay me down in peace, and take my rest; for it is thou, Lord, only; that maketh me to dwell in safety.

TUESDAY

TUESDAY EVENING.

FATHER of mercies, into thy hands I commend my spirit; thou hast cared for me ever since I was born; by thee have I been upheld; known unto thee are all my wants, my sorrows, and my sins. Pardon and forgive them most gracious God; look upon the face of the crucified Saviour, and for his sake, blot out my repeated transgressions; O Lord; be thou my protector in all dangers, my guide in all difficulties, and my support against all temptations; create in me a contrite heart; cause me to weep for my sins now, that I may not weep for them eternally: may my affections be more wearied from a world which lieth in wickedness, and may I be more conformed to be humble and meek every day I live.

Another day is past, and I am one day nearer my journey's end; God grant that I may grow more and more prepared for the kingdom of heaven. I wait for thy salvation, O Lord, my confidence is wholly in thy mercy; take care of me this night, both in soul and body, and preserve them blameless. Harken to these petitions, for Jesus Christ's sake, our Lord and Saviour, to whom be ascribed all honour, might, majesty and dominion, for evermore. AMEN. Our Father, &c.

EJACULATION

EJACULATION.

HARK! the wakeful cock proclaims the blushes of the morning, and the feathered choir of the groves are filling the air with their songs of gratitude and love. O join, my soul, the general chorus of nature: join in the anthem of thanksgiving to thy benevolent Creator, the Author of thy salvation, the merciful Redeemer of fallen man.

WEDNESDAY MORNING.

MOST holy and blessed Lord God, the Maker of my body, and the Father of my spirit; to thee, I am accountable for all my actions, thou knowest my downsitting, and my uprising; and understandest all my thoughts. Give me I humbly beseech thee, that repentance and genuine sorrow for my sins, which flow from a believing view of the inestimable value of thy salvation, the depravity of my corrupt nature, and the sinfulness of my life.

O Lord, warm and invigorate my drowsy affections; strengthen and confirm my resolutions of amendment; forgive my numerous offences; and let neither pride nor sin reign in my heart;

heart ; let me be filled with meekness and humility, and ever conformable to thy heavenly precepts. Assist me, O blessed Lord God of my salvation, thou art ready to forgive, and plenteous in mercy to all those who call upon thee, be thou, O Father of mercies, my guide and support through the awful valley of the shadow of death, to the glorious mansions of liberty and joy. Grant these petitions, O heavenly Father, through the merits and mediation of thy Son, Jesus Christ, our blessed Lord and Saviour. Amen. Our Father. &c.

EJACULATION.

LOOK up my soul ! Behold the last feeble beams of departing day blush faintly in the western skies ; put thy trust in the Almighty, and thou shalt be safe ; trust in the Lord, and thou shalt be free from danger. He will defend thee during the gloomy season of the night ; he will change the darkness to noon-day.

WEDNESDAY EVENING.

O thou benevolent Parent of the universe, who regardest the falling of a sparrow,

and hast provided for the safety and happiness of the children of men. Take me, O thou watchful Shepherd of Israel, into thy protection, during the gloomy season of the night. Folded in the arms of thy mercy, I shall be safe; surrounded by thy fatherly protection, I shall be free from danger. Let sincerity and justice, mercy and humility, charity and forgiveness distinguish my character, that thy name may be honoured and glorified amongst men: hearken to my prayer, O Lord, and grant that I may persist in my religious course, with courage and alacrity.

O Lord, protect me in every temptation, that when the mighty and potent enemies within and without would assail my virtue, I may keep my eye fixed on the never failing promise, that thou wilt defend those who put their trust in thee. Accept my endeavours and pardon my defects through the merits of Jesus Christ, our mediator and advocate. Amen. Our Father, &c

EJACULATION.

BEHOLD the chambers of the East are adorned with glowing purple, and the dark shadows of the night are flying before the lovely blushes of the morning. Remember, O my soul, that the benevolent Creator

of the universe, hath defended thee from the dangers and perils of the night, from the pestilence that walketh in darkness, and from the rage of blood-thirsty and cruel men. O, therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men!

THURSDAY MORNING.

O thou Creator of all things and supreme Governor of the world, accept my morning sacrifice of praise and thanksgiving for his sake who died for sinners. Thanks be to thy name for the returning light, and for the measure of health and strength I now enjoy; but above all, for the capacity I have of knowing and serving thee in every good word and work; thou art the source of my happiness, and the centre of my joys, my almighty and never failing portion! Yet, as my mortal nature is too weak to perform any good thing without thy assistance, grant me, O Lord, such a portion of thy grace, that all my actions this day, may tend to promote thy glory, and the salvation of my own soul. Illuminate my mind with the lamp of heavenly wisdom, that I may perfectly know my duty, and the things that belong to my place; and assist me with thy holy spirit, that I may diligently

gently perform the one, and prudently chuse the other. Grant this, O merciful Father, for the merits of thy dear Son, Jesus Christ, who, in compassion to the innumerable frailties of human nature, has taught and commanded us, when we offer our prayers to the throne of grace, to say; Our Father which art in Heaven, &c.

EJACULATION.

GREAT is the Lord, and great is his power; his wisdom is infinite. He is about my path, and about my bed, and spies out all my ways. To whom wilt thou fly for safety from the dangers that surround thee! I will fly to God my Saviour; the rock of my Salvation, my strong tower, and my refuge.

A Prayer for THURSDAY EVENING.

O Lord God Almighty, whose beneficence extends to all thy creatures, and whose tender mercies are over all thy works, I adore and magnify thy name for all the blessings of thy providence, but above all, that there is a way of access opened by the death and passion of thy blessed Son; who was made manifest

in the flesh, in order to bring sinners unto God, and finally to crown them with everlasting felicity. O let not thy mercies now come to an end; let me pass under the shadow of thy wings, through the darkness of the night, in comfort and in peace.

While I sleep, let my heart continue wakeful; preserve me from the dismal sleep of sin; and quench the fiery darts of the great enemy of mankind, so artfully aimed against me. And whatever days thou shalt please to add to my life, let them be devoted to thy honour and service, and employed in actions of kindness, beneficence, charity, and peace. Extend thy accustomed goodness, O thou great lover of mankind, to all that labour under afflictions either in body or mind; give them strength and patience to bear the oppressive weight of their sorrows, or a speedy deliverance out of all their troubles, as thou in thy great wisdom shall think best for them. Grant this, O merciful Father, for the sake of thy dear Son, Jesus Christ, the great Redeemer and Saviour of lost mankind. Amen. Our Father, &c.

EJACULATION.

LOOK down with pity, eternal God, on thy penitent servant, prostrate at the throne

throne of thy grace. Thou hast promised to hear those who ask in thy Son's name : in the name of my Saviour Jesus Christ, put away mine offences. Have mercy upon me heavenly father, forgive my numberless transgressions, and speak comfort to my soul.

PRAYER FOR FRIDAY MORNING.

GREAT, glorious, and eternal God, the Lord and Sovereign of the universe, the Creator of angels and men ; I worship and adore thee with the profoundest humility, and give thee, the most unfeigned thanks for thy watchful care over me whilst I slept, and for thy innumerable and unmerited blessings and mercies continually poured down upon me. Let not riches, however great, fill my breast with pride ; nor poverty, however severe, make me distrust thy providence. Let neither hope, nor fear, neither pleasure, nor pain, no accident without, nor weakness within, ever hinder me from performing my duty, or walking in the ways of thy commandments. Extend thy pity and compassion, O gracious comforter, to all that are in affliction ;—hear the sighs of the distressed,—the groans of the sick,—the prayers of the oppressed ;—the petition of the poor, the needy, the widow and the orphan : Give them, O merciful Father,
patience

patience under their sufferings. and a happy issue out of all their afflictions. Bless all my kindred and acquaintance, my friends and benefactors; turn the hearts of mine enemies; forgive both them and me all our sins. and grant us mercy in the dreadful day of Judgment; through the merits and satisfaction of thy blessed Son Jesus Christ; to whom with thee and the Holy Ghost, be all honour, praise and thanksgiving for evermore. Amen.

Our Father, &c.

EJACULATION.

O Blessed Jesus, spotless Lamb of the Most High, whiter than snow, purer than light, admired by angels. and dreaded by devils! Thou art lovely to a soul labouring under the heavy burden of iniquity, the joy of the whole earth, the light of heaven. and the song of Sion. O my dearest Saviour, my soul on the wings of faith shall follow thee. that I may bring forth fruits meet for everlasting Life.

PRAYER FOR FRIDAY EVENING.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of

of all men; I acknowledge and bewail my manifold sins and wickednesses, which from time to time I have most grievously committed by thought, word, and deed, against thy divine Majesty, provoking most justly thy indignation against me. I do earnestly repent, and am heartily sorry for these misconducts; the remembrance of them is grievous unto me, the burthen of them intolerable: have mercy upon me most merciful God and Saviour: forgive what is past, and grant that I may ever hereafter serve and please thee in newness of life. O God, deign to hear the prayer of thy unworthy servant, and let the voice of my humble petitions be pleasing in thy sight. Hark! my soul thy favour calls thee; "if any man serve me let him follow me; and where I am, there shall also thy servant be." Yes, blessed Jesus! thou art the way, the truth, and the life, and the light of the world; Thou art my guide and my protector. what can I fear? Let my future years be so many degrees of nearer approach to thee; and when the dreadful hour of dissolution shall arrive, be thou my director and support through the awful valley of the shadow of death, to the glorious mansions of liberty and joy. Grant this, O heavenly Father, through the merits and mediation of thy dear Son, Jesus Christ, our blessed Lord and Saviour. Amen.

Our Father, &c.

Rejoice

EJACULATION.

REJOICE, O my soul, in thy glorious Saviour, this is the anchor of thy hope, thy firm and only confidence. He put on the robe of humanity for thy sake, his intercession will procure thy pardon; his all-sufficient grace will assist thee; and his love will one day open the gates of paradise for thy reception. O my soul, what wilt thou render to the immaculate Jesus for these unmerited, these astonishing benefits!

PRAYER FOR SATURDAY MORNING.

O Lord God Almighty, I desire with all humility and reverence, to adore thee as a Being infinitely blessed and glorious, and would approach thee with godly fear. Enable me, O God, to be holy, harmless, undefiled, and separate from sinners; putting on charity, which is the bond of perfectness. Wean my heart daily from perishing things of time and sense, raise my views to heavenly realities, where true joys are to be found; may this be my blessed employment upon earth and when I have finished the day of life and the everlasting doors of futurity shall be thrown open I then let me rise to glory and a blessed immortality.

Grant

Grant whatever is good and needful for me; and may I fill my allotted station with comfort to myself, and bring honour to thy name by a strict obedience to thy holy word; continue to me the use of my understanding and reason and conduct me finally by thy heavenly guidance to that place of perfect felicity and endless blessedness; where the voice of the Archangel and the trump of God, shall call me to sit down and feast at the eternal supper of the Lamb.

Grant this for Jesus Christ's sake to whom be glory, might, majesty, and dominion, now and for evermore. Amen.

Our Father, &c.

EJACULATION.

LOOK up my soul! Behold the last feeble beams of departing day blush faintly in the western skies: the heavens declare the glory of God, and the firmament sheweth his handy-work. The sun, unwearied in his course, daily proclaims the power of the Most High; and displays to every country the work of an Almighty hand. They confirm the power of their Maker, and spread the truth from one extremity of the earth to another.

Great

PRAYER FOR SATURDAY EVENING.

GREAT, glorious. and Almighty Father; who gavest the sun for a light by day, and the ordinances of the moon and the stars for a light in the night season; vouchsafe to receive me, this night, and for ever into thy favour and protection. Defend me from every danger, and govern me with thy Holy Spirit, that I may pass this night without sin, and be preserved from the contagious effect of every temptation. Let not the sins of the preceding day deprive me of thy parental care, and gracious protection; but let thy mercies be open to my humble petitions for pardon and forgiveness. O Lord, render my soul just and charitable, full of honesty, full of integrity; resolute and constant in every good work; but inflexible to every evil. Speak comfort, O my God, to all that are in distress; shew the light of thy truth to those that wander from the paths of peace; and wipe away the tears from the eyes of the mourners. On all my relations friends and acquaintance, pour down thy grace and heavenly benediction: keep us from all sin, and, after this painful life is ended, bring us to thine everlasting kingdom, through Jesus Christ, our Lord and only Saviour, to whom be all honour, praise, and thanksgiving, for ever and ever, Amen.

Our Father, &c.

HYMNS AND PSALMS,

IN AN

EASY LANGUAGE,

COLLECTED FROM THE

HOLY SCRIPTURES,

AND ADAPTED TO ^{EVERY} DAY IN THE WEEK.

FIRST EDITION.

Be not drunk with Wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in Psalms and Hymns and spiritual Songs, singing and making melody in your heart to the Lord. *Ephes. v. 18, 19.*

SHEFFIELD:

PRINTED FOR THE PUBLISHER.



HYMNS AND PSALMS.

PSALM I. *For the Lord's Day.*

EARLY, my God, without delay,
I haste to seek thy face:
My thirsty spirit faints away,
Without thy cheering grace.

So pilgrims on the scorching sand,
Beneath a burning sky,
Long for a cooling stream at hand,
And they must drink or die.

I've seen thy glory, and thy pow'r,
Thro' all thy temple shine;
My God, repeat that heav'nly hour,
That vision so divine!

Not all the blessings of a feast
Can please my soul so well,
As when thy richer grace I taste,
And in thy presence dwell.

Not life itself with all her joys,
Can my best passions move,

Or raise so high my cheerful voice
As thy forgiving love.

Thus, till my last expiring day,
I'll bless my God and King;
Thus shall I lift my hands to pray,
And tune my lips to sing.

PSALM II.

LORD in the morning thou wilt hear
My voice ascending high;
To thee will I direct my pray'r,
To thee lift up mine eye.

Up to the hills where Christ is gone
To plead for all his saints,
Presenting at his Father's throne,
Our songs and our complaints.

Thou art a God, before whose sight
The wicked shall not stand;
Sinners shall ne'er be thy delight,
Nor dwell at thy right hand.

But to thy house will I resort,
To taste thy mercies there;
I will frequent thine holy court,
And worship in thy fear.

O may thy spirit guide my feet
 In ways of righteousness !
 Make ev'ry path of duty straight
 And plain before my face.

PSALM III.

WITH earnest sighings of the mind,
 My God, to thee I look :
 So pants the hunted hart to find
 And taste the cooling brook.

When shall I see thy courts of grace,
 And meet my God again ?
 So long an absence from thy face
 My heart endures with pain.

Temptations vex my weary soul,
 And tears are my repast ;
 The foe insults without controul,
 “ And where's your God at last ? ”

'Tis with a mournful pleasure now
 I think on ancient days :
 Then to thy house did numbers go,
 And all our work was praise.

But why's my soul sunk down so far
 Beneath this heavy load ?
 Why do my thoughts indulge despair,
 And sin against my God ;

Hope in the Lord, whose mighty hand
 Can all thy ways remove ;
 For I shall yet before him stand,
 And sing restoring love.

PSALM IV. *For Lord's day Morning.*

BEHOLD the lofty sky
 Declares its Maker God,
 And all his starry works on high
 Proclaim his pow'r abroad,

The darkness and the light
 Still keep their course the same ;
 While night to day, and day to night,
 Divinely teach his name.

In ev'ry diff'rent land,
 Their gen'ral voice is known ;
 They shew the wonders of his hand,
 And orders of his throne.

Ye British lands rejoice ;
 Here he reveals his word :
 We are not left to nature's voice
 To bid us know the Lord.

His statutes and commands
 Are set before our eyes :

He

He puts his gospel in our hands,
Where our salvation lies.

His laws are just and pure,
His truth without deceit;
His promises for ever sure,
And his rewards are great.

[Not honey to the taste
Affords so much delight,
Nor gold that has the furnace past
So much attracts the sight,

While of thy works I sing,
Thy glory to proclaim.
Accept the praise, my God, my king,
In my Redeemer's name.]

PSALM V. *God our portion here and hereafter.*

GOD. my supporter and my hope,
My help for ever near,
Thine arm of mercy held me up
When sinking in despair.

Thy counsels, Lord, shall guide my feet
Thro' this dark wilderness;
Thine hand conduct me near thy seat,
To dwell before thy face.

Were

Were I in heav'n without my God,
 'Twould be no joy to me;
 And whilst this earth is my abode
 I long for none but thee.

What if the springs of life were broke,
 And flesh and heart should faint?
 God is my soul's eternal rock,
 The strength of ev'ry saint!

Behold! the sinners that remove
 Far from thy presence die;
 Not all the idol-gods they love
 Can save them when they cry.

But to draw near to thee, my God,
 Shall be my sweet employ;
 My tongue shall sound thy works abroad,
 And tell the world my joy.

PSALM VI. *For Lord's Day Morning.*

BEHOLD the morning sun
 Begins his glorious way;
 His beams thro' all the nations run,
 And life and light convey.

But where the gospel comes
 It spreads diviner light.
 It calls dead sinners from their tombs,
 And gives the blind their sight.

How

How perfect is thy word !
 And all thy judgments just !
 For ever sure thy promise, Lord,
 And men securely trust.

My gracious God, how plain
 Are thy directions giv'n !
 O may I never read in vain.
 But find the path to heav'n.

VII. *A Psalm for the Lord's Day.*

SWEET is the work, my God, my King,
 To praise thy name give thanks and sing;
 To shew thy love by morning light,
 And talk of all thy truth at night.

Sweet is the day of sacred rest,
 No mortal care shall seize my breast;
 O may my heart in tune be found,
 Like David's harp of solemn sound !

My heart shall triumph in my Lord,
 And bless his works, and bless his word :
 Thy works of grace how bright they shine !
 How deep thy counsels ! how divine !

Fools never raise their thoughts so high ;
 Like brutes they live. like brutes they die ;
 Like grass they flourish till thy breath
 Blasts them in everlasting death.

But

But I shall share a glorious part,
 When grace hath well refin'd my heart,
 And fresh supplies of joy are shed,
 Like holy oil to cheer my head.

Sin (my worst enemy before)
 Shall vex my eyes and ears no more;
 My inward foes shall all be slain,
 Nor Satan break my peace again.

Then shall I see, and hear, and know,
 All I desir'd or wish'd below;
 And ev'ry pow'r find sweet employ
 In that eternal world of joy.

PSALM VIII.

BLEST is the man who shuns the place
 Where sinners love to meet;
 Who fears to tread their wicked ways,
 And hates the scoffer's seat.

But in the statutes of the Lord
 Has plac'd his chief delight;
 By day he reads or hears the word,
 And meditates by night.

[He like a plant of gen'rous kind,
 By living waters set,
 Safe from the storms and blasting wind,
 Enjoys a peaceful state.]

Green as the leaf, and ever fair,
 Shall his profession shine,
 While fruits of holiness appear
 Like clusters on the vine.

Not so the impious and unjust;
 What vain designs they form!
 Their hopes are blown away like dust,
 Or chaff before the storm.

Sinners in judgment shall not stand
 Amongst the sons of grace,
 When Christ the Judge, at his right-hand
 Appoints his saints a place.

His eye surveys the path they tread;
 His heart approves it well:
 But crooked ways of sinners lead
 Down to the gates of hell.

PSALM IX.

MAKER and sov'reign Lord
 Of heav'n, and earth, and seas,
 Thy providence confirms thy word,
 And answers thy decrees.

The things so long foretold
 By David, are fulfill'd;
 When Jews and Gentiles join to stay
 Jesus thy holy child.

Why

Why did the Gentiles rage.
And Jews with one accord,
Bend all their counsels to destroy
Th' anointed of the Lord,

Rulers and kings agree
To form a vain design :
Against the Lord their pow'rs unite,
Against^d his Christ they join.

The Lord derides their rage,
And will support his throne ;
He that hath rais'd him from the dead,
Hath own'd him for his son,

X. *A Morning Psalm.*

O Lord how many are my foes,
In the weak state of flesh and blood !
My peace they daily discompose ;
But my defence and hope is God.

Tir'd with the burdens of the day,
To thee I rais'd an evening cry !
Thou heard'st when I began to pray,
And thine Almighty aid was nigh.

Supported by thine heav'nly aid,
I laid me down and slept secure ;
Not death should make my heart afraid,
Tho' I should wake and rise no more.

But

But God sustain'd me all the night ;
 Salvation doth to God belong :
 He rais'd my head to see the light,
 And make his praise my morning song.

PSALM XI.

MY God, accept my early vows,
 Like morning incense in thine house;
 And let my nightly worship rise,
 Sweet as the evening sacrifice.

Watch o'er my lips, and guard them, Lord,
 From ev'ry rash and heedless word ;
 Nor let my feet incline to tread
 The guilty paths that sinners lead.

O may the righteous, when I stray,
 Smite and reprove my wand'ring way !
 Their gentle words, like ointment shed,
 Shall never bruise, but cheer my head.

When I behold them prest with grief,
 I'll cry to heav'n for their relief ;
 And by my warm petitions prove
 How much I prize their faithful love.

PSALM XII. *An Evening Psalm.*

LORD, thou wilt hear me when I pray,
 I am for ever thine;
 I fear before thee all the day;
 Nor would I dare to sin.

And whilst I rest my weary head,
 From cares and bus'ness free,
 'Tis sweet conversing on my bed,
 With my own heart and thee.

I pay this ev'ning sacrifice:
 And when my work is done,
 Great God! my faith and hope relies
 Upon thy grace alone.

Thus, with my thoughts compos'd to peace,
 I'll give mine eyes to sleep;
 Thy hand in safety keeps my days,
 And will my slumbers keep.

PSALM XIII. *Vices and Virtues exemplified.*

IN lucid glory's sphere proud *Satan* shone,
 Long reign'd a *darling* of the angelic world;
 Till his *ambition* grasp'd at *heav'n's* high throne,
 And thus from *glory*,—down to *hell* was hurl'd.

Observe the holy *Word*; th' inspired *Sage*,
 The sacred *Book* of love and truth declares,
Invites

Invites each *sinner* and explains each *page*,
To save and shield mankind from worldly
snare.

Zeal calls with ardour each deluded mind,
Whilst *sloth* presides, and *vice* unbounded
reigns,
Points to the *temple*, and invites the *blind*,
Whilst *folly* th' Book of sacred truth profanes.

The man is blest whose gen'rous, lib'ral mind
Dispenses happiness to all around ;
Who cheers distress, and is to peace inclin'd
And freely gives to sooth the plaintive sound.

By disobedience and proud design,
The rebel *angels*,—and first *parents* fell:
What then must they expect from *God* divine,
Who murder, plunder, and mean gain com-
pel ?

O Lord, direct all wicked, fallen men,
Thou great *Redeemer* man to *vice* is prone ;
Conduct us by thy heav'nly guidance then,
To happy mansions of th' angelic throne.

Teach me to *feel* another person's woe,
To hide and heal the many *faults* I see ;
And that *forgiveness* I to other's shew,
Let that *forgiveness* Lord, be shewn to me.

PSALM

PSALM XIII.

TWAS from thy hand, my God, I came,
 A work of such a curious frame;
 In me thy noble wonders shine,
 And each proclaim thy skill divine.

Thine eyes did all my limbs survey,
 Which yet in dark confusion lay;
 Thou saw'st the daily growth they took,
 Form'd by the model of thy book.

By thee my growing parts were nam'd,
 And what thy sov'reign counsels fram'd,
 (The breathing lungs, the beating heart)
 Was copy'd with unerring art.

At last, to shew my maker's name,
 God stamp'd his image on my frame,
 And in some unknown moment join'd
 The finish'd members to the mind.

There the young seeds of thoughts began,
 And all the passions of the man:
 Great God, our infant nature pays
 Immortal tribute to thy praise.

 PSALM XIV. *Humility and submission.*

IS there ambition in my heart?
 Search, gracious God, and see,

Or

Or do I act a haughty part?
 Lord, I appeal to thee.

I charge my thoughts, be humble still,
 And all my carriage mild;
 Content, my Father, with thy will,
 And quiet as a child.

The patient soul, the lovely mind,
 Shall have a great reward:
 Let saints in sorrow lie resign'd,
 And trust a faithful Lord.

PSALM XV.

FROM age to age exalt his name,
 God and his grace are still the same;
 He fills the hungry soul with food,
 And feeds the poor with ev'ry good.

But if their hearts rebel, and rise
 Against the God that rules the skies:
 If they reject his heav'nly word,
 And slight the counsels of the Lord;

He'll bring their spirits to the ground,
 And no deliv'rer shall be found:
 Laden with grief they waste their breath,
 In darkness and the shades of death.

Then to the Lord they raise their cries,
 He makes the dawning light arise,
 And scatters all that dismal shade
 That hung so heavy round their head,

He cuts the bars of brass in two,
 And lets the smiling pris'ners thro':
 Takes off the weight of guilt and grief,
 And gives the lab'ring soul relief.

O may the sons of men record
 The wond'rous goodness of the Lord!
 How great his works! how kind his ways!
 Let ev'ry tongue pronounce his praise.

PSALM XVI. *Midnight thoughts recollected.*

TWAS in the watches of the night,
 I thought upon thy pow'r;
 I kept thy lovely face in sight
 Amidst the darkest hour.

My flesh lay resting on my bed,
 My soul arose on high;
 "My God, my life, my hope (I said)
 "Bring thy salvation nigh."

My spirit labours up thy hill,
 And climbs the heav'nly road:

But

But thy right hand upholds me still,
While I pursue my God.

Thy mercy stretches o'er my head
The shadow of thy wings ;
My heart rejoices in thine aid ;
My tongue awakes and sings.

But the destroyers of my peace,
Shall fret and rage in vain ;
The tempter shall for ever cease,
And all my sins be slain.

The sword shall give my foes to death,
And send them down to dwell
In the dark caverns of the earth,
Or to the deeps of hell.

XVII. *A psalm before prayer.*

SING to the Lord Jehovah's name,
And in his strength rejoice ;
When his salvation is our theme,
Exalted be our voice.

With thanks approach his awful sight,
And psalms of honour sing ;
The Lord's a God of boundless might,
The whole creation's king,

Let

Let princes hear, let angels know
 How mean their natures seem ;
 Those gods on high, and gods below,
 When once compar'd with him,

Earth, with its caverns dark and deep,
 Lies in his spacious hand ;
 He fix'd the seas what bounds to keep,
 And where the hills must stand.

Come, and with humble souls adore ;
 Come, kneel before his face :
 * may the creatures of his pow'r
 Be children of his grace.

This is the time ; he bends his ear,
 And waits for your request ;
 Come, lest he rouse his wrath, and swear,
 " Ye shall not see my rest."

PSALM XVIII.

NOW shall my solemn vows be paid
 To that Almighty Pow'r,
 That heard the long requests I made
 In my distressful hour.

My lips and cheerful heart prepare
 To make his mercies known ;
 Come, ye that fear my God, and hear
 The wonders he has done.

When

When on my head great sorrows fell,
 I sought his heav'nly aid;
 He sav'd my sinking soul from hell,
 And death's eternal shade.

If sin lay cover'd in my heart,
 While pray'r employ'd my tongue,
 The Lord had shewn me no regard,
 Nor I his praises sung.

But God, (his name be ever blest)
 Has set my spirit free,
 Nor turn'd from him my poor request,
 Nor turn'd his heart from me.

XIX. *A psalm before sermon.*

COME sound his praise abroad,
 And hymns of glory sing;
 Jehovah is the sovereign God,
 The universal King.

He form'd the deeps unknown;
 He gave the seas their bound!
 The wat'ry worlds are all his own
 And all the solid ground.

Come worship at his throne;
 Come kneel before the Lord;
 We are his Works and not our own;
 He form'd us by his word,

To-day attend his voice,
Nor dare provoke his rod;
Come, like the people of his choice,
And own your gracious God.

But if your care refuse
The language of his grace,
And hearts grow hard, like stubborn Jews,
That unbelieving race;

The Lord in vengeance drest
Will lift his hand and swear,
" You that despise my promis'd rest,
" Shall have no portion there.

XX. *A penitent pleading for pardon.*

SHEW pity, Lord; O Lord forgive;
Let a repenting rebel live;
Are not thy mercies large and free;
May not a sinner trust in thee?

My crimes are great, but don't surpass
The pow'r and glory of thy grace;
Great God! thy mercy hath no bound,
So let thy pardoning grace be found.

O wash my soul from ev'ry sin,
And make my guilty conscience clean;

He re

Here on my heart the burden lies,
And past offences pain my eyes.

My lips with shame my sins confess,
Against thy law, against thy grace;
Lord, should thy judgments grow severe,
I am condemn'd but thou art clear.

Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
The righteous law approves it well.

Yet save a trembling sinner, Lord,
Whose hope still hov'ring round thy word,
Would light on some sweet promise there,
Some sure support against despair.

PSALM XXI.

COME, children, learn to fear the Lord,
And that your days be long,
Let not a false or spiteful word
Be found upon your tongue.

Depart from mischief, practise love,
Follow the works of peace,
So shall the Lord your ways approve,
And set your souls at ease.

He

His eyes awake to guard the just,
 His ears attend their cry;
 When broken spirits dwell in dust,
 The God of Grace is nigh.

What tho' the sorrows here they taste
 Are sharp and tedious too;
 The Lord, who saves them all at last,
 Is their supporter now,

Evil shall smite the wicked dead,
 But God secures his own;
 Prevents the mischief when they slide,
 Or heals the broken bone.

When desolation, like a flood,
 O'er the proud sinner rolls,
 Saints find a refuge in their God,
 For he redeem'd their souls.

PSALM XXII.

GOD is the shield of all his saints,
 When storms of sharp distress invade;
 Ere we can offer our complaints,
 Behold him present with his aid.

Let mountains from their seats be hurl'd
 Down to the deep, and bury'd there;
 Convulsions shake the solid world,
 Our faith shall never yield to fear.

Loud

Loud may the troubled ocean roar,
 In sacred peace our souls abide ;
 While ev'ry nation, ev'ry shore,
 Trembles, and dreads the swelling tide.

There is a stream, whose gentle flow
 Supplies the cities of our God !
 Life, love, and joy, still gliding thro',
 And wat'ring our divine abode.

That sacred stream, thine holy word,
 That all our raging fear controuls :
 Sweet peace thy promises afford,
 And gives new strength to fainting souls.

Sion enjoys her monarch's love ;
 Secure against a threat'ning hour ;
 Nor can her firm foundation move,
 Built on his truth, and arm'd with pow'r.

PSALM XXIII. *For a humiliation day.*

WHY doth the Lord stand off so far,
 And why conceal his face ;
 When great calamities appear,
 And times of deep distress ?

Lord, shall the wicked then deride
 Thy justice and thy pow'r ?

F

Shall

Shall they advance their heads in pride
And still thy saints devour?

They put thy judgements from their sight,
And then insult the poor ;
They boast in their exalted height
That they shall fall no more.

Arise, O God, lift up thy hand,
Attend our humble cry :
No enemy shall dare to stand,
When God ascends on high.

PSALM XXIV.

LET finners take their course,
And chuse the road to death ;
But in the worship of my God
I'll spend my daily breath.

My thoughts address his throne,
When morning brings the light ;
I seek his blessing ev'ry noon,
And pay my vows at night.

Thou wilt regard my cries,
O my eternal God !
While finners perish in surprise
Beneath thine angry rod.

Because

Because they dwell at ease,
 And no sad changes feel,
 They neither fear nor trust thy name,
 Nor learn to do thy will.

But I, with all my cares,
 Will lean upon the Lord ;
 I'll cast my burden on his arm,
 And rest upon his word.

His arm shall well sustain
 The children of his love ;
 The throne on which their safety stands,
 No earthly pow'r can move.

PSALM XXV.

BLEST is the man, for ever bless'd,
 Whose guilt is pardon'd by his God,
 Whose sins with sorrow are confess'd,
 And cover'd with his Saviour's blood.

Blest is the man to whom the Lord
 Imputes to sinner's cries ;
 He pleads no merit of reward,
 And not on works, but grace relies.

From guile his heart and lips are free ;
 His humble joy, his holy fear,
 With deep repentance well agree,
 And join to prove his faith sincere.

How glorious is that righteousness
 That hides and cancels all his sins !
 While a bright evidence of grace
 Thro' his whole life appears and shines.

PSALM XXVI. *The last Judgement.*

“ I am the Saviour, I th’ Almighty God ;
 “ I am the judge ; ye heav’ns proclaim
 abroad

“ My just eternal sentence, and declare
 “ Those awful truths that sinners dread to
 hear.”

When God appears, all nature shall adore him ;
 While sinners tremble, saints rejoice before
 him.

“ Stand forth thou bold blasphemer, and pro-
 fane,

“ Now feel my wrath, nor call my threat’ning’s
 vain ;

“ Thou hypocrite, once drest in saints attire,

“ I doom thee, painted hypocrite, to fire.”

Judgement proceeds, hell trembles, heav’n
 rejoices ;

Lift up your heads, ye saints, with cheerful
 voices.

“ Not

" Not for want of goats or bullocks slain

" Do I condemn thee ; bulls and goats are
vain

" Without the flames of love : in vain the
store

" Of brutal off'rings were mine before."

Earth is the Lord's, all nature shall adore him ;
While finners tremble, saints rejoice before
him.

" If I were hungry would I ask thee food ?

" When did I thirst or drink thy bullock's
blood ?

" Mine are the tamer beasts and savage breed,

" Flocks, herds, and fields, and forests where
they feed."

All is the Lord's, he rules the wild creation ;
Gives finners vengeance, and the saints salva-
tion.

" Can I be flatter'd with thy cringing bows,

" Thy solemn chatt'rings and fantastic vows ?

" Are my eyes charm'd thy vestments to be-
hold,

" Glaring in gems, and gay in woven gold ?"

God is the judge of hearts ; no fair disguises
Can screen the guilty when his vengeance
rises.

XXVII. *The Magistrate's psalm.*

MERCY and judgment are my song;
 And since they both to thee belong,
 My gracious God, my righteous King!
 To thee my songs and vows I'll bring.

If I am rais'd to bear the sword,
 I'll take my counsel from thy word;
 Thy justice and thy heav'nly grace,
 Shall be the pattern of my ways.

Let wisdom all my actions guide,
 And let my God with me reside;
 No wicked thing shall dwell with me,
 Which may provoke thy jealousy.

No sons of slander, rage, and strife,
 Shall be companions of my life;
 The haughty look, the heart of pride,
 Within my doors shall not abide.

[I'll search the land and raise the just
 To posts of honour, wealth and trust:
 The men that work thy holy will,
 Shall be my friends and favourites still.]

In vain shall sinners hope to rise,
 By flatt'ring or malicious lies:
 And while the innocent I guard,
 The bold offenders shan't be spar'd.

The impious crew (that factious band)
 Shall hide their heads, or quit the land ;
 And all that break the public rest,
 Where I have pow'r, shall be suppress.

XXVIII. *A psalm for a master of a family.*

OF justice and of grace I sing,
 And pay my God my vows !
 Thy grace and justice, heav'nly King,
 Teach me to rule my house.

Now to my tent, O God, repair,
 And make thy servant wise ;
 I'll suffer nothing near me there
 That shall offend thine eyes.

The man that doth his neighbour wrong,
 By falshood or by force,
 The scornful eye, the scand'rous tongue,
 I'll put them from my doors.

I'll seek the faithful and the just,
 And will their help enjoy :
 These are the friends that I shall trust,
 The servants I'll employ.

The wretch that deals in sly deceit,
 I'll not endure a night !
 The liar's tongue I'll ever hate,
 And banish from my sight,

I'll purge my family around,
And make the wicked flee :
So shall my house be ever found
A dwelling fit for thee.

PSALM XXIX. *Praise to our Creator.*

YE nations round the earth rejoice
Before the Lord, your sov'reign King :
Praise with cheerful heart and voice,
With all your tongues his glories sing.

The Lord is God : 'tis he alone
Doth life, and breath, and being give :
We are his work and not our own ;
The sheep that on his pasture live.

Enter his gates with songs of joy,
With praises to his courts repair ;
And make it your divine employ
To pay your thanks and honours there.

The Lord is good, the Lord is kind ;
Great is his grace, his mercy sure :
And the whole race of men shall find
His truth from age to age endure.

HYMNS.

HYMNS.

HYMN I. *For Monday Morning.*

GOD of the morning, at whose voice,
The cheerful sun makes haste to rise,
And like a giant doth rejoice
To run his journey thro' the skies.

From the fair chambers of the east
The circuit of his race begins,
And without weariness or rest,
Round the whole earth he flies and shines:

Oh, like the sun, may I fulfil
Th' appointed duties of the day,
With ready mind and active will
March on and keep my heav'nly way.

[But I shall rove and lose the race,
If God, my sun, should disappear,

And

And leave me in this world's wide maze,
To follow ev'ry wand'ring star.]

Lord, thy commands are clean and pure,
Enlight'ning our beclouded eyes;
Thy threat'nings just, thy promise sure,
Thy gospel makes the simple wise.

Grant me thy counsel for my guide,
And then receive me to thy bliss;
All my desires and hopes beside
Are faint and cold compar'd with this.

HYMN II. *A song for morning or evening.*

MY God, how endless is thy love!
Thy gifts are ev'ry ev'ning new;
And morning mercies from above
Gently distill like early dew.

Thou spread'st the curtains of the night,
Great guardian of my sleeping hours;
Thy sov'reign word restores the light,
And quickens all my drowsy pow'rs.

I yield my pow'rs to thy command;
To thee I consecrate my days;
Perpetual blessings from thy hand
Demand perpetual songs of praise.

HYMN

HYMN III.

BEHOLD the glories of the Lamb
 Amidst his Father's throne :
 Prepare new honours for his name,
 And songs before unknown.

Let elders worship at his feet,
 The church adore around,
 With vials full of odours sweet,
 And harps of sweeter sound.

Those are the prayers of the saints,
 And these the hymns they raise ;
 Jesus is kind to our complaints,
 He loves to hear our praise.

[Eternal Father, who shall look
 Into thy secret will ?
 Who but the Son shall take that book
 And open ev'ry seal ?

He shall fulfill thy great decrees,
 The Son deserves it well ;
 Lo, in his hand the sov'reign keys
 Of heav'n and death, and hell !

Now to the Lamb that once was slain
 Be endless blessings paid ;
 Salvation, glory, joy remain
 For ever on thy head,

Thou

Thou hast redeem'd our souls with blood,
 Has set the pris'ners free :
 Hast made us kings and priests to God,
 And we shall reign with thee.

The worlds of nature and of grace
 Are plac'd beneath thy pow'r ;
 Then shorten these delaying days,
 And bring the promis'd hour.

HYMN IV.

ERE the blue heav'ns were stretch'd abroad,
 From everlasting was the word ;
 With God he was ; the Word was God,
 And must divinely be ador'd.

By his own pow'r all things were made ;
 By him supported all things stand ;
 He is the whole creation's head ;
 And angels fly at his command.

Ere sin was born, or Satan fell,
 He held the host of morning stars ;
 (Thy generation who can tell,
 Or count the number of thy years ?

But lo, he leaves those heav'n'y forms ;
 The Word descends and dwells in clay,
 That he may hold converse with worms,
 Dress'd in such feeble flesh as they.

Mortals

Mortals with joy they see his face,
 Th' eternal Father's only Son ;
 How full of truth ! how full of grace !
 When thro' his eyes the Godhead shone !

Archangels leave their high abode,
 To learn new myst'ries here, and tell
 The love of our descending God,
 The glories of Immanuel.

HYMN V.

HOW honourable is the place
 Where we adoring stand ;
 Zion, the glory of the earth,
 And beauty of the land !

Bulwarks of mighty grace defend
 The city where we dwell ;
 The walls, of strong salvation made,
 Defy th' assaults of hell.

Lift up the everlasting gates,
 The doors wide open fling ;
 Enter, ye nations that obey
 The statutes of our King.

Here shall you taste unmingled joys,
 And dwell in perfect peace ;
 You that have known Jehovah's name,
 And ventur'd on his grace.

Trust in the Lord, for ever trust,
 And banish all your fears :
 Strength in the Lord Jehovah dwells,
 Eternal is his years.

What tho' the rebels dwell on high,
 His arm shall bring them low :
 Low as the caverns of the grave
 Their lofty heads shall bow.

On Babylon our feet shall tread
 In that rejoicing hour ;
 The ruins of her walls shall spread
 A pavement for the poor.

HYMN VI. *The Comforter.*

COME holy spirit from above,
 Imprint thy gifts of grace and love,
 Come visit with celestial fire,
 And with thyself our souls inspire ;
 That we may relish things divine,
 And to the word of God incline.

What ills soever may befall,
 Thou art the comforter of all ;
 Deputed from the throne of grace,
 To bless and guide the human race ;
 The strength of thy Almighty hand,
 Whose pow'r doth heav'n and earth command.

Proceeding

Proceeding spirit our defence,
 The heav'nly light to us dispense;
 From sin and sorrow set us free,
 And make thy temples worthy thee;
 Tho! feeble we, alas! and frail,
 Let not the world or flesh prevail.

Chase from our minds th' infernal foe,
 And peace and fruit of love bestow,
 And lest our feet should step astray,
 Direct and keep us in the way;
 Make us eternal truths to know,
 And practice all that's good below.

HYMN VII.

GO worship at Immanuel's feet;
 View in his face what wonders meet!
 Earth is too narrow to express
 His worth, his glory, or his grace.

[The whole creation can afford
 But some faint shadows of the Lord;
 Nature, to make his beauties known,
 Must mingle colours not her own.]

[Is he compar'd with wine or bread?
 Dear Lord, our souls would thus be fed:
 That flesh, that dying blood of thine,
 Is bread of life, is heav'nly wine.]

[Is he a tree ? The world receives
 Salvation from his healing leaves :
 That righteous branch, that fruitful bough,
 Is David's root and offspring too.]

[Is he a rose ? Not Sharon yields
 Such fragrancy in all her fields :
 Or if the lily he assume,
 The vallies blest the rich perfume.]

[Is he a vine ? His heav'nly root
 Supplies the boughs with life and fruit :
 O let a lasting union join
 My soul to Christ the living vine !]

[Is he a head ? Each member lives !
 And owns the vital pow'rs he gives !
 The saints below and saints above,
 Join'd by his Spirit and his love.]

[Is he a fountain ? There I bathe,
 And heal the plague of sin and death :
 These waters all my sins renew,
 And cleanse my spotted garments too.]

[Is he a fire ? He'll purge my dross :
 But the true God sustains no loss :
 Like a refiner shall he sit,
 And tread the refuse with his feet.]

[Is he a rock ? How firm he proves
 The rock of ages never moves ;

Yet

Yet the sweet streams that from him flow,
Attend us all the desert thro'.

[Is he a way ? He leads to God ;
The path is drawn in lines of blood ;
There would I walk with hope and zeal,
Till I arrive at Sion's hill.]

[Is he a door ? I'll enter in :
Behold the pastures large and green ;
A paradise divinely fair,
None but the sheep have freedom there.]

[Is he design'd the corner-stone,
For men to build their heav'n upon ?
I'll make him my foundation too,
Nor fear the plots of hell below.]

[Is he a temple ? I adore
Th' dwelling Majesty and pow'r ;
And still to his most holy place,
Whene'er I pray I'll turn my face.]

[Is he a star ? He breaks the night,
Piercing the shades with dawning light ;
I know his glories from afar,
I know the bright and morning star.]

[Is he a sun ? His beams are grace,
His course is joy and righteousness :
Nations rejoice when he appears
To chase their clouds and dry their tears.]

O let me climb those higher skies,
 Where storms and darkness never rise;
 There he displays his pow'rs abroad,
 And shines and reigns th' incarnate God.]

Nor earth, nor seas, nor sun, nor stars,
 Nor heav'n his full resemblance bears;
 His beauties we can never trace,
 Till we behold him face to face.

HYMN VIII. *Love and Charity.*

LET pharisees of great esteem
 Their faith and zeal declare,
 All their religion is a dream,
 If love be wanting there.

Love suffers long with patient eye,
 Nor is provok'd in haste;
 She lets the present inj'ry die,
 And long forgets the past.

[Malice and rage, those fires of hell,
 She quenches with her tongue;
 Hopes, and believes, and thinks no ill,
 Tho' she endures the wrong.]

[She ne'er desires nor seeks to know
 The scandals of the time;
 Nor looks with pride on those below,
 Nor envies those that climb.]

She

She lays her own advantage by,
 To seek her neighbour's good;
 So God's own Son came down to die,
 And bought our lives with blood.

Love is the grace that keeps her pow'r
 In all the realms above;
 There faith and hope are known no more,
 But saints for ever love.

HYMN IX. *The rich sinner dying.*

IN vain the wealthy mortals toil,
 And heap their shining dust in vain;
 Look down and scorn the humble poor,
 And boast their lofty hills of gain.

Their golden cordials cannot ease
 Their pained hearts or aching heads,
 Nor fright, nor bribe approaching death,
 From glitt'ring roofs and downy beds.

The ling'ring, the reluctant soul,
 The dismal summons must obey,
 And bid a long, a sad farewell,
 To the pale lump of lifeless clay.

Thence they are huddled to the grave,
 Where kings and slaves have equal thrones;
 There bones without distinction lie,
 Amongst the heap of meaner bones.

HYMN

X. *An Evening Hymn.*

THUS far the Lord has led me on,
 Thus far his pow'r prolongs my day :
 And ev'ry evening shall make known
 Some fresh memorial of his grace.

Much of my time has run to waste,
 And I perhaps am near my home ;
 But he forgives my follies past,
 He gives me strength for days to come.

I lay my body down to sleep ;
 Peace is the pillow for my head ;
 Whilst well-appointed angels keep
 Their watchful stations round my bed.

In vain the sons of earth or hell
 Tell me a thousand frightful things
 My God in safety makes me dwell
 Below the shadow of his wings.

[Faith in his name forbids my fear :
 O may thy presence ne'er depart !
 And in the morning make me hear
 The love and kindness of thy heart.

Thus when the hour of death shall come,
 My flesh shall rest beneath the ground,
 And wait thy voice to raise my tomb,
 With sweet salvation in the sound.

HYMN

HYMN XI

WHO can describe the joys that rise
 Thro' all the courts of Paradise,
 To view a prodigal return,
 To see an heir of glory born?

With joy the Father doth approve
 The fruit of his eternal love;
 The Son with joy looks down and sees
 The purchase of his agonies.

The Spirit takes delight to view
 The holy Soul be form'd anew!
 And saints and angels join to sing
 The growing empire of their king,

 HYMN XII.

WHAT equal praises shall we bring
 To thee, O Lord our God, the Lamb,
 When all the notes that angels sing
 Are inferior to thy name?

Worthy is he that once was slain,
 The Prince of Peace that groan'd and dy'd,
 Worthy to rise, and live and reign
 At his Almighty Father's side.

Pow'r and dominion are his due,
 Who stood condemn'd at Pilate's bar;
 Wisdom belongs to Jesus too,
 Tho' he was charg'd with madness there.

All riches are his native right,
 Yet he sustain'd amazing loss;
 To him ascribe eternal might,
 Who left his weakness on the cross.

Honour immortal must be paid,
 Instead of scandal and of scorn;
 While glory shines around his head,
 And th' bright crown without a thorn.

Blessings for ever on the Lamb,
 Who bore the curse for wretched men;
 Let angels sound his sacred name,
 And ev'ry creature say, Amen.

HYMN XIII.

THERE was an hour when Christ rejoic'd,
 And spoke his joy in words of praise;
 " Father, I thank thee, mighty God,
 " Lord of the earth, and heav'ns and seas.
 " I thank thy sov'reign pow'r and love,
 " That crowns my doctrine with success;
 " And makes the babes in knowledge learn

" The

“ The heights, and breadths, and lengths of
“ grace.

“ But all this glory lies conceal'd

“ From men of prudence and of wit ;

“ The prince of darkness blinds their eyes,

“ And their own pride resists the light.

“ Father, 'tis thus, because thy will

“ Chose and ordain'd it should be so ;

“ 'Tis thy delight t' abase the proud,

“ And lay the haughty scorner low.

“ There's none can know the Father right,

“ But those that learn it from the Son ;

“ Nor can the Son be well receiv'd,

“ But where the Father makes him known.

“ Then let our souls adore our God,

“ That deals his graces as he please ;

“ Nor gives to mortals an account

“ Or of his actions, or decrees.”

HYMN XIV. *Victory over death.*

O For an overcoming fault,
To cheer my dying hours,
To triumph o'er the monster death,
And all his frightful pow'rs.

Joyful

Joyful, with all the strength I have,
 My trembling lips should sing,
 Where is thy boasted vict'ry, Grave?
 And where the monster's sting?"

If sin be pardon'd, I'm secure;
 Death hath no sting beside;
 The law gives sin its damning pow'r;
 But Christ, my ransom, dy'd.

Now to the God of victory
 Immortal thanks be paid,
 Who makes us conqu'rors while we die
 Thro' Christ our living head.

HYMN XV.

HEAR what the voice from heav'n pro-
 claims
 For all the pious dead;
 Sweet is the favour of their names,
 And soft their sleeping bed.

They die in Jesus and are blest'd;
 How kind their slumbers are?
 From suff'rings and from sins releas'd,
 And freed from ev'ry snare.

Far from this world of toil and strife,
 They're present with the Lord;

The

The labours of their mortal life
End in a great reward.

HYMN XVI.

OUR souls shall magnify the Lord,
In God the Saviour we rejoice ;
While we repeat the virgin's song,
May the same Spirit tune our voice !

[The most High saw her low estate,
And mighty things his hand has done ;
His over-shadowing pow'r and grace
Makes her the mother of his Son.

Let ev'ry nation call her blest'd,
And endless years prolong her fame ;
But God alone must be ador'd ;
Holy and reverend is his name.

To those that fear and trust the Lord,
His mercy stands for ever sure ;
From age to age his promise lives,
And the performance is secure.

He spake to Abra'm and his seed,
" In thee shall all the earth be blest'd ;"
The mem'ry of that ancient word
Lay long in his eternal breast.

H

But

But now no more shall Isr'el wait.
 No more the Gentiles lie forlorn :
 Lo, the Desire of Nations comes,
 Behold the promis'd seed his born.

HYMN XVII. *The Lord's day.*

BLESS'D morning, whose young dawning
 rays
 Beheld our rising God ;
 That saw him triumph o'er the dust,
 And leave his last abode !

In the cold prison of a tomb,
 The dead Redeemer lay,
 Till the revolving skies had brought,
 The third, th' appointed day.

Hell and the grave unite their force
 To hold our God in vain ;
 The sleeping Conqueror arose,
 And burst their feeble chain.

To thy great name, almighty Lord,
 These sacred hours we pay,
 And loud hosannas shall proclaim
 The triumph of the day.

[Salvation and immortal praise
 To our victorious King ;

Let

Let heav'n, and earth, and rocks and seas,
With glad Hosannas ring.]

HYMN XVIII.

WELCOME sweet day of rest,
That saw the Lord arise;
Welcome to this revolving breast,
And these rejoicing eyes!

The King himself comes near,
And feasts his saints to-day;
Here we may sit, and view him here,
And love, and praise, and pray.

One day amidst the place
Where my dear God had been,
Is sweeter than ten thousand days
Of pleasurable sin.

My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss.

HYMN XIX.

WHEN the huge builder arch'd the skies,
And form'd all nature with a word,
H 2 The

The joyful cherub tun'd his praise,
And ev'ry bending throne ador'd.

High in the midst of all the throng,
Satan, a tall archangel, fate ;
Amongst the morning stars he sung,
Till sin destroy'd his heav'nly state.

['Twas sin that hurl'd him from his throne,
Gro'ling in fire the rebel lies :
" How art thou sunk in darkness down,
" Son of the morning from the skies ! "]

And thus our two first parents stood,
Till sin defil'd the happy place ;
They lost their garden and their God,
And ruin'd all their unborn race.

[So sprang the plague from Adam's bow'r
And spread destruction all abroad ;
Sin, the curs'd name that in one hour
Spoil'd six days labour of a God.]

Tremble, my soul, and mourn for grief,
That such a foe should seize thy breast ;
Fly to the Lord for quick relief !
O ! may he stay this treach'rous guest.

Then to thy throne, victorious King,
Then to thy throne our shouts shall rise,
Thine everlasting arms we sing,
For sin, the monster, bleeds and dies.

HYMN

HYMN XX. *A Morning Song.*

ONCE more my soul the dawning day
 Salutes thy waking eyes ;
 Once more, my voice, thy tribute pay
 To him that rules the skies.

Night unto night his name repeats,
 The day renews the sound,
 Wide as the heav'n on which he sits
 To turn the seasons round.

'Tis he supports my mortal frame ;]
 My tongue shall speak his praise ;
 My sins would rouse his wrath to flame,
 And yet his wrath delays.

[On a poor worm thy pow'r might tread,
 And I could ne'er withstand ;
 Thy justice might have crush'd me dead,
 But mercy held thine hand.

A thousand wretched souls are fled
 Since the last setting sun,
 And yet thou length'nest out my thread,
 And yet my moments run.]

Dear God, let all my hours be thine,
 Whilst I enjoy the light ;
 Then shall my sun in smiles decline,
 And bring a pleasant night.

HYMN XXI. *An Evening Song.*

DREAD Sov'reign, let my ev'ning song,
 Like holy incense rise;
 Assist the off'rings of my tongue
 To reach the lofty skies.

Thro' all the dangers of the day
 Thy hand was still my guard,
 And still to drive my wants away
 Thy mercy stood prepar'd.]

Perpetual blessings from above
 Encompass me around,
 But O how few returns of love
 Hath my Creator found.

What have I done for him that dy'd
 To save my wretched soul?
 How are my follies multiply'd
 Fast as my minutes roll!

Lord, with this guilty heart of mine,
 To thy dear cross I flee,
 And to thy grace my soul resign
 To be renew'd by thee.

Sprinkled afresh with pard'ning blood,
 I lay me down to rest,
 As in th' embraces of my God,
 Or on my Saviour's breast.

XXII. *An Hymn for Morning and Evening.*

HOSANNA with a cheerful sound,
 To God's upholding hand;
 Ten thousand snares attend us round,
 And yet secure we stand.

That was a most amazing pow'r
 That rais'd us with a word,
 And ev'ry day, and ev'ry hour,
 We lean upon the Lord.

The ev'ning rests our weary head,
 And angels guard the room!
 We wake, and we admire the bed
 That was not made our tomb.

The rising morning can't assure
 That we shall end the day;
 For death stands ready at the door
 To take our lives away.

Our breath is forfeited by sin
 To God's avenging law;
 We owe thy grace, immortal King,
 In ev'ry gasp we draw.

God is our sun, whose constant light
 Our joy and safety brings;
 Our feeble flesh lies safe at night
 Beneath his shady wings.

HYMN XXIII.

THAT awful day will surely come,
 Th' appointed hour makes haste,
 When I must stand before my Judge,
 And pass the solemn test.

Thou lovely chief of all my joys,
 Thou sov'reign of my heart,
 How could I bear to hear thy voice
 Pronounce the sound, "Depart?"

[The thunder of that dismal word,
 Would so torment my ear,
 'Twould tear my soul asunder, Lord,
 With most tormenting fear.]

[What to be banish'd for my life,
 And yet forbid to die!
 To linger in eternal pain,
 Yet death for ever fly!]

O! wretched state of deep despair,
 To see my God remove,
 And fix my doleful station where
 I must not taste his love.

Jesus, I throw my arms around,
 And hang upon thy breast;
 Without a gracious smile from thee
 My spirit cannot rest;

O ! tell me that my worthless name
 Is graven on thy hands ;
 Shew me some promise in thy book,
 Where my salvation stands !

[Grant me one kind assuring word,
 To sink my fears again ;
 And cheerfully my soul shall wait
 Her threescore years and ten.]

HYMN XXIV.

SIN has a thousand treach'rous arts.
 To practice on the mind ;
 With flatt'ring looks she tempts our hearts,
 But leaves a sting behind.

With names of goodness she deceives
 The aged and the young ;
 And while the heedless wretch believes,
 She makes his fetters strong.

She pleads for all the joys she brings,
 And gives a fair pretence ;
 But cheats the soul of heav'nly things,
 And chains it down to sense.

So on a tree divinely fair
 Grew the forbidden fruit ;
 Our mother took the poison there,
 And tainted all her blood.

HYMN

HYMN XXV.

COME let us raise our joyful eyes
Up to the Courts above ;
And smile to see our Father there
Upon a throne of love.

Once 'twas a seat of dreadful wrath,
And shot devouring flame :
Our God appear'd consuming fire,
And Veng'ance was his name.

Rich were the drops of Jesus' blood,
That calm'd his frowning face,
That sprinkled o'er the burning throne,
And turn'd the wrath to grace.

Now we may bow before his feet
And venture near the Lord ;
No fiery cherub guards his seat,
Nor double flaming sword.

The peaceful gates of heav'nly bliss
Are open'd by the Son ;
High let us raise our notes of praise,
And reach th' Almighty Throne.

To thee ten thousand thanks we bring,
Great Advocate on high ;
And glory to th' eternal king
That lays his fury by.

HYMN XXVI.

WHEN in the light of faith divine,
 We look on things below,
 Honour, and gold, and sensual joy,
 How vain, and dang'rous too.

Honour's a puff of noisy breath;
 [Yet men expose their blood,
 And venture everlasting death
 To gain that airy good.

While others starve the nobler mind,
 And feed on shining dust;
 They rob the serpent of his food,
 T' indulge a sordid lust.]

The pleasures that attract our sense,
 Are dang'rous snares to souls!
 There's but a drop of flatt'ring sweet,
 And dash'd with bitter bowls.

In God my all-sufficient good,
 My portion and my choice;
 In him my vast desires are fill'd,
 And all my pow'rs rejoice.

In vain the world accosts my ear,
 And tempts my heart anew:
 I cannot buy your bliss so dear,
 Nor part with heav'n for you.

HYMN XXVII. *Mercies and thanks.*

HOW can I fall with such a prop
 As my eternal God ;
 Who bears the earth's huge pillars up.
 And spreads the heav'ns abroad.

How can I die while Jesus lives,
 Who rose and left the dead ?
 Pardon and grace my soul receives
 From mine exalted head.

All that I am, and all I have
 Shall be for ever thine :
 Whate'er my duty bids me give,
 My cheerful hands resign.

Yet, if I might make some reserve,
 And duty did not call,
 I love my God with zeal so great
 That I should give him all.

 HYMN XXVII.

NATURE with all her pow'rs shall sing
 God the Creator and the King :
 Nor air, nor earth, nor skies, nor seas,
 Deny the tribute of their praise.

[Begin to make his glories known,
 Ye seraphs, that sit near his throne ;

Tune

Tune
To th[All
Exer
Whil
We[To
From
Our
And[Thi
Lies
Our
AndHe b
And
Mak
AndRaif
To h
And
Shak[P
The
Wh
The

Tune your harps high, and spread the sound
To the creation's utmost bound.]

[All mortal things of meaner frame,
Exert your force, and own his name;
Whilst with our souls, and with our voice,
We sing his honours and our joys.]

[To him be sacred all we have,
From the young cradle to the grave:
Our lips shall his loud wonders tell,
And ev'ry word a miracle]

[This northern isle, our native land,
Lies safe in the Almighty's hand:
Our foes of vict'ry dream in vain,
And own the captivating chain.

• He builds and guards the British throne,
And makes it gracious, like his own;
• Makes our successive princes kind,
And gives our dangers to the wind.]

Raise monumental praises high,
To him that thunders thro the sky,
And with an awful nod or frown
Shakes an aspiring tyrant down,

[Pillars of lasting brass proclaim
The triumph of th' eternal name:
While trembling nations read from far
The honours of the God of war.]

Thus let our flaming zeal employ
 Our loftiest thoughts and loudest songs :
 Britain, pronounce with warmest joy,
 Hosanna from ten thousand tongues.

[Yet, mighty God, our feeble frame
 Attempts in vain to reach thy name :
 The strongest notes that angels raise,
 Faint in the worship and the praise.]

GLORIA PATRIA.

L. M.

TO God the Father, God the Son,
 And God the Spirit, Three in One,
 Be honour, praise, and glory given
 By all on earth, and all in heav'n.

C. M.

Now let the Father, and the Son,
 And Spirit be ador'd,
 Where there are works to make him known,
 Or saints to love the Lord.

S. M.

Give to the Father praise,
 Give glory to the Son,
 And to the Spirit of his grace
 Be equal honour done.

REMONSTRANCES

AND

SERMONS,

UPON VARIOUS SUBJECTS;

CHIEFLY SELECTED FROM THE MOST

EMINENT AND PIOUS

DIVINES,

WHICH ARE PROPER TO BE

INTRODUCED INTO FAMILIES.

THE FIRST EDITION.

Of Man's employ the greatest should be this,
To find the Road to Everlasting Bliss :
To aid the Christian who'd not walk in vain,
Here Plans are fix'd to make the Journey plain.

SHEFFIELD :

Printed for the Publisher by W. WARD, jun. and
sold by him, and other Bookfellers.

REMONSTRANCES

SEEK MONS

UPON VARIOUS SUBJECTS

PRESENTED TO THE HOUSE OF COMMONS

BY MR. JAMES H. BAKER

DEPUTY

SECRETARY OF THE HOUSE

INTRODUCED INTO PARLIAMENT



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Introduction.

IT is utterly inconsistent with the character of a Christian to speak well of his own works; but at least it is some comfort to find his works useful.—The encouragement given by the public to the **DEVOUT MONITOR**, by a liberal subscription, is a proof, that there are still many pious persons, who make the sacred Scriptures their study.

The Psalmist was sensible of their value, when he said, *"The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple,"* Psalm xix, 7.

Most certainly the Holy Bible, is not only the best book in the world; but it contains more real knowledge, than is to be found in all other books put together. The sacred volume opens with that great truth, which is the foundation of all religion, namely, that God in the beginning created the world. This amazing transaction is there described in a plain and familiar manner, accommodated to the capacities of the people, and with a noble simplicity. We have next an account of the original formation of man, who is represented as having been made after the Divine Image, invested with dominion

over the inferior parts of the creation, and under an indispensable obligation of paying homage to his God.— And to complete his happiness, he was placed in a paradisaical garden, a happy state of purity and innocence. In this delightful residence he might have continued, had he obeyed the voice of his Creator; but alas! he forfeited this state of happiness by sinning against his Maker, and that sin brought death into the world, and all the evils and miseries to which the human race is now obnoxious.— But the universal Parent of our Being, the compassionate Father of the Universe, pitied the condition of fallen man, and was graciously pleased to make such revelations and discoveries of his grace and mercy, as laid a proper foundation for faith and hope of his offending creatures, and for offering to the throne of mercy, prayers, adorations, and praise.

The Remonstrances are plain and familiar, which in their nature are so expressive, that they convey a striking idea to the mind of the Reader, and at the same time, inspires him with a noble, generous disposition.

Great as the Writer's trouble has been in selecting and composing the following Remonstrances and Sermons, yet he will thankfully rejoice, if they are of the least service in answering valuable purposes.

REMONSTRANCE ..

Exodus, 20th Chapter, 13th Ver.

"Thou shalt not kill."

THE word Exodus signifies the going out or departure, in this book the sacred penman describes the tyranny of Pharaoh, and the bondage of the Israelites in Egypt. The prodigious increase of the oppressed Hebrews---the plagues inflicted on the Egyptian King and his people, for refusing to let them go---their departure out of Egypt---and passage through the Red Sea. The overthrow of Pharaoh and his numerous host; the miraculous preservation of the Israelites in the deserts of Arabia; the promulgation of the law on the mount Sinai; and the erecting a tabernacle by the special

13

direction

direction and appointment of God. It contains an history of an 145 years, from the death of Joseph to the building of the tabernacle. There are more types of Christ in this book, than perhaps in any other book of the old Testament, and it is of great use for the illustration of the new Testament, now when we have that sacred book to assist us in the explanation of it.

The words of the text had better be rendered, *thou shalt do no murder*, for all killing is not unjustifiable. Murder may be committed either by open violence; when a man either by sword or any other instrument, takes away another's life, immediately or directly, or it may be done secretly and treacherously, as David murdered Uriah, not with his own sword, but with the sword of the children of Ammon. And Jezebel, Naboth by false accusation. And many have committed this sin of murder by poison, false witnesses, or some such concealed ways. The former is commonly the effect of sudden rage—the latter hath several originals: sometimes it proceeds from some old

old malice fixt in the heart towards the person: sometimes from some covetous or ambitious desires; such a person stands in a man's way to his profit and preferment, and therefore he must be removed; and sometimes again it is to cover shame, as in case of vile women who murder their infants that they may not betray their filthiness. But besides these more direct ways of killing, there is another, when by our persuasions and enticements we draw a man to do that which tends to the shortening his life; he that makes his neighbour drunk or insane, by which he comes to any mortal hurt, which he would have escaped if he had been sober, he that made him drunk is not clear of his death or injury: I know not how he who drew him into that excess can acquit himself of his murder in the eyes of God, though human laws touch him not.--- There is yet another way of bringing this guilt upon ourselves, and that is by inciting or stirring up others to it, or to that degree of anger and revenge which produces it; and he that sets two persons at variance, or seeing them already so
blows

blows the coals, or increases the dispute; if murder ensue, he certainly hath his share in the guilt, which is a consideration that ought to prevent all from having any thing to do in the kindling or encreasing of contention.

Now for the heinousness of this sin of murder; I suppose none can be ignorant that it is of the deepest dye--a most loud crying sin. This we may see in the first act of this kind that ever was committed, Abel's blood crieth from the earth, as God tells Cain, the guilt of this sin is such, that it leaves a stain upon the land where it is committed, such as is not to be washed out, but by the blood of the murderer. The land cannot be purged of blood but by the blood of him that shed it; though in cases of flying to the altar secured a man, yet in this of wilful murder no such refuge was allowed, but such a one was to be taken even thence, and delivered up to justice. Thou shalt take him from my altar that he may die.

For in the image of God made he man;
 where you see that this sin is not only an
 sword injury

injury to our brother, but even the highest contempt and despite towards God himself, for it is the defacing his image which he had stamped upon man. Nay, yet further, 'tis the usurping God's proper right to dispose of the life of man; 'twas he alone who gave it, and 'tis he alone that hath power to take it away; but he that murders a man, does as it were wrest this power out of God's hand, which is the highest pitch of rebellious presumption. And as the sin is great, so likewise is the punishment; we see it frequently very great, and remarkable even in this world, (besides those most dreadful effects of it in the next) Lam. iv, 13, Gen. xlix, 6, Deut, xxi, 8, blood not only cries, but it cries for vengeance, and the great God of recompenses will not fail to hear it. Psalm xiv, ver. 3, 4, 6, 7. *The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God. But they are all gone out of the way; they are altogether become abominable: there are none that doeth good, no not one. Their mouth is full of cursing and bitterness: their feet are* swift

swift to shed blood. Destruction and unhappiness are in their ways, and the ways of peace have they not known: there is no fear of God before their eyes. Have they no knowledge that they are such workers of mischief? Variety of these examples the scriptures furnish as with, Psalm xxxv, 11, 12, lxxi, 9, xxvi, 9.

Ahab and Jezebel who murdered the innocent Naboth; for greediness of his vineyard, were themselves slain; so Absalom who slew his brother Ammon, after he had committed that sin, fell into another, that of rebellion against his king and father, and in it miserably perished. Rachab and Boanah, who slew Ishboseth, were themselves put to death, and that by the very person they thought to endear by it. Many more instances might be given of this out of histories, so that every man may furnish himself out of the observations of his own time.

How many strange and miraculous means it hath often pleased God to use for the discovery of this sin; the very brute creatures have often been made instruments of it: nay, often the extreme
horror

horror of a man's own conscience will prove the means of discovering it to the world, or if it should not do that, yet it is sure to act revenge on him, it will be such a hell within him as will be worse than death: this we have seen in many, who after the commission of this sin, have never been able to enjoy a minute's rest, but have had an intolerable anguish of mind, that they have chosen to be their own murderers rather than live in it. These are the usual effects of this sin, in the present world, but those in another, are yet more dreadful, where surely the highest degrees of torment belong to this high pitch of wickedness --- The consideration of all this ought to possess us with the greatest horror, and abomination of this sin, and to make us extremely watchful of ourselves, that we never fall into it by the deceitful vices of revenge, passion, and rage. For they render a man unfit for business, deprive him of all that is great and noble in his nature, and they may cause him to commit such enormities in a moment as an age of repentance is not sufficient to atone for

for. Hence be sure that you harbour not one malicious thought in your heart, least it should lead you even to commit this horrible sin of murder. Guard against covetousness, ambition and lust, or any other sinful pleasure or desire, lest they should get the dominion, for when once fixt in the heart, they will be almost past controul, and in the end, may probably lead you to this grievous sin. And if you will not be guilty of the murder committed by another, take heed you give no encouragement to it, or contribute any thing to that hatred or contention, that may be the cause of it; for when thou hast kindled or blown the strife, how knowest thou when it may consume?

For if by the vehement and restless ferment of an ungovernable passion we suffer our souls to be made a victim to pride and luxury, the consequences are mostly fatal, and there is nothing that can more visibly declare the degeneracy of our nature, and the infidelity of our principles. This is the diabolical chariot which hurries sin and mischief, with triumph thro' the world, and provokes the Almighty to let

let them fall into the condemnation of the wicked.

For when the mind of man is angry and vexatious under fancied opposition that intercepts the height of its attainments ; and rather than not succeed in the enterprize, some familiars and opponents must be made sacrifice to passionate and irreconcilable malice, which is the occasion of those crying, as well as those unchristian murders, which have been committed by blood-thirsty persons.— For instance suppose any persons with premeditated circumspection, should surprize a peaceful dwelling in the midst of harmless midnight retirement, and illegally seize upon a defenceless person, and then and there barbarously commit wilful murder, having no regard to mercy, human pity, law, or conscience, but execute the wicked design, and most cruel deed, and leave the dead carcase as a monument of insatiable revenge. And with a frowning countenance and a revengeful look, threaten to keep a watchful eye over the deceased person's nearest relations, that they shall never do them any harm.

'Tis certainly more noble to forgive an injury than revenge one; yet a crime of so horrid a nature as murder, cannot be forgot by kinsmen and descendants, much less forgiven till honourable satisfaction be made. 'Tis in vain to suppress a just and honest cause by oppression and bribery, or any other illegal method, or tyrannical dealing. All mean evasions and frivolous excuses will be of no moment, when that never erring virtue, truth, stands forth and attests the fact. For of all the evils that overspread the land, none of them do so much affect our minds with compassion as our seeing helpless and oppressed innocency violently exposed to persecution, rage, cruelty, and insatiable malice.

False witnesses did also rise up against him; they laid to his charge things that he knew not; for the sins of the people and the iniquities of the priests: they shed the blood of the just in the midst of Jerusalem. They took their counsel together, saying, God hath forsaken him; persecute him, and take him, for there is none to deliver him. O shut not up our souls with sinners; nor our lives with
the

the blood thirsty. Deliver us from blood guiltyless, O God, thou that art the God of our salvation ; and our tongues shall sing of thy righteousness. The Lord abhors both the blood thirsty, and deceitful man. O how suddenly do they perish, and come to a fearful end !

God Almighty is privy to all our actions, and though we may for a while deceive men, yet we cannot escape his all-seeing eye, who will reward or punish us according as we deserve, either here or hereafter. Since blood and rapine are the genuine offspring of the grand enemy of mankind, the most specious pleas of honour and renown, cannot cleanse them from their diabolical tincture, nor set them beyond the power and reach of vindictive justice, as hath been fully exemplified in all historical discourses of this nature. Therefore, pray to your heavenly Father most fervently, whilst I am speaking, and remember the two malefactors who were sufferers with our blessed Saviour ; one of them was an impertinent and hardened sinner, saying, if thou be the Christ, save thyself and us ; but the other malefactor's disposition was quite

the reverse, who answering, rebuked him, saying, dost not thou fear God, seeing thou art in the same condemnation? --- And we indeed justly, for we receive the due rewards of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise.

Should there be any here to-day whose own consciences condemn them, let them earnestly pray to the Lord Jesus that he will have mercy, and redeem them from their lost and undone condition, for in the scriptures there are comfortable words to relieve: hence let not the greatest sinner despond, for it is Christ that justifies: Who is he that condemns? Does sin condemn? Christ's righteousness delivers true believers from the guilt of it; Christ Jesus is the Saviour, and is become a propitiation for our sins. Does the law condemn? By having Christ's righteousness imputed to them they are dead to the law, as a covenant of works; Christ has fulfilled it for them, and in their stead.

Does

Does death threaten them? They need not fear; the sting of death is sin, the strength of sin is the law; but God hath given them the victory, by imputing to them the righteousness of the Lord Jesus. Let nothing separate you from the love of Christ; neither tribulation, distress, persecution, famine, or nakedness, or peril, or sword: no, I believe neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth shall be able to separate you from the love of God, which is in Christ Jesus our Lord, who of God is made unto you righteousness. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

If any have committed sins, they shall be forgiven upon sincere repentance, for the effectual fervent prayer of a righteous man availeth much. For if any one commit wilful murder, he is become a transgressor of the law, and shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth

against judgment. And every one who loves to feed on the flesh of the poor, and drinks the tear of the afflicted—who doubles the weight of poverty by scorn and laughter, and throws the poison of contempt into the cup of distress, to embitter the draught. All such arbitrary tyrants, will most undoubtedly meet with their due reward, either here or hereafter. Hence guard against oppression and hard heartedness, my dear brethren, examine your own consciences. What positive duties has any of you omitted? Are there any here who have been guilty of murder? Do you hope for salvation through the merits of Christ's blood, which was shed for you? Do you frequently take the Lord's name in vain? Have you not indolently omitted both public and private prayers? Have you never directly or indirectly injured your neighbour in his soul, body, or estate? Didst thou never bear false witness against him? Or, retort insult for insult, and injury for injury? Art not thou puffed up with pride, and hast not thou consented to sin? Again, dost thou, as far as thou art able, perform thy duty towards thyself,

self, thy neighbour and thy God? Lastly, dost thou endeavour to obtain a meek, humble spirit; resisting all pride and haughtiness?

These, and many other might be added to suit your conditions; but your own consciences will dictate to you, and tell in what particulars you have erred? Therefore pray to the *Father of Mercies*, to forgive you your sins, and save you for his *mercies sake*. For of all the black catalogue of offences, how few O Lord! how few are there, which we have not committed. O Lord, have mercy upon us, and save us for thy *mercies sake*. When criminal thoughts arise, summon all the cardinal virtues to your assistance, such as humility, charity, love, mercy, and truth; hasten to turn your thoughts into a different direction, fly to whatever you have found to be of power, for composing and harmonizing your mind. - such as serious studies, to prayer and devotion; or even fly to business or innocent society. By these and such like means, you may stop the progress of the growing evil; you may apply an antidote before the poison has had time to work its

its full effect. Were we to use equal diligence in preventing the entrance of vicious suggestions, or repelling them when entered; why should we not be equally successful in a much better cause? With regard to adulation, how empty a thing when the heart speaks a different language! What were the caresses of thousands, if conscience should chastise, or reason condemn? Hence give place to the dominion of *truth*, rising in her native and unadorned majesty! Begone! ye gay glittering phantoms of criminal and of vain delight. Begone! and give place to sublime and invariable honours of *wisdom*, to the solid and unprecious joys of goodness. I say, call these virtues to possess your breast the fairest offspring of heaven! to which devote yourself with eternal attachment. For all your actions shall be brought to light, either in this world, or in that which is to come;—wherefore take great care, never to do any thing which cannot bear the light, but let the whole of your behaviour be *fair*, *honest*, and *good* to every person, in every respect. Assemble all the evils which poverty, disease, or violence can inflict, and
their

their stings will be found, by far, less pungent than those which guilty passions dart into the heart. These guilty passions, on self-reflection, by seizing directly on the mind, attack human nature in its strong hold, and cut off its last resource. They penetrate to the very seat of sensation; and convert all the powers of thought into instruments of torture. This may be visibly discovered by one in a certain office as he walks gently along; at his presence the guilty conscience is convicted, and part of the human frame totters,

Almighty God, our heavenly Father, who of his great mercy, hath promised forgiveness to those who have truly and unfeignedly repented of their sins, and firmly believed in his holy gospel.— Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, thro' Jesus Christ our blessed Lord and Saviour. *Amen*

Now the God of peace that brought
again

again from the dead our Lord Jesus Christ
that great Shepherd of the sheep, through
the blood of the everlasting covenant,
make you perfect in every good work, to
do his will, working in you that which is
well-pleasing in his sight, through Jesus
Christ, to whom be glory for ever and
ever, Amen. and Amen.



REMON-

REMONSTRANCE II.

Nehemiah, Chapter vi, verse 11.

"Shall such a Man as I flee?"

NEHEMIAH, the inspired writer, was a person of considerable eminence, being no less than cup bearer to the King of Persia. His influence at Court appears to have been great, as he obtained leave to return to Judea, to rebuild the city of Jerusalem, and was invested with authority to regulate every thing relating to the civil and ecclesiastical constitution of the Jews. He takes up the history of that people from the period wherein Ezra had discontinued it, and carries it down from the twentieth year of Artaxerxes, to the reign of Darius Nothus.

There was never any action done, any work wrought by God Almighty throughout

out the vast tracts of infinite space, from the beginning of time to this moment, but was an expression of his love; and our blessed Lord told us that the way to become the children of our heavenly Father is to do good to all, with the same freedom and unreservedness that God makes his sun to shine upon the world. And of this our blessed saviour was the most illustrious example that ever appeared in the world. The great design of his coming from Heaven, and of all that he spoke, and of all that he did, and of all that he suffered upon earth, was the benefitting others. And he hath left it as the great distinguishing character, whereby his disciples should be known from other men, that they should love one another, as he had loved them, that is, as his apostle expounds him, they should love and do good to that degree, as to lay down their lives for their brethren.

Shall such a Man as I flee? I hope and trust not, from the private soldier to the highest in promotion amongst you, provided you be called to duty in an honest and just cause; 'tis a noble example, reverence

renced by many, and 'tis to such examples that society's indebted for happiness, when trod upon by some haughty and turbulent enemy. THESE are its avengers and saviours—THESE bear the calls of virtue, honour, magnanimity and all that is dear, and awake the drowsiness of a nation.

Knowing no retreat themselves from duty, strike fear into the vicious. Yes! it is heroic courage resting like that of Nehemiah, in a faith in God, a true sense of virtuous honour, and a generous love of country that lifts a man and a soldier, above weaknesses and dependencies of his nature, inspires his soul to dare, to act up to the full height of his honour; and if it called forth to perform in a superior station, gives him a nobler fortitude to walk like a superior Being among his fellow creatures, a God in power, as in blessing.

Shall such a Man as I flee? is the quick reply of every gallant spirit; 'tis what every soldier and citizen should find to say, in every conflict, difficulty, and danger. That you may not act beneath the expectations of your country, permit me

to press upon you the two great essentials of that noble fortitude which this Jewish hero found from within himself, in the hour of treachery and danger. *Shall such a man as I flee?* The God of a christian soldier is in every object he looks upon; his eye is upon the movement of his heart, and every honest and virtuous hope which he entertains from within him will be answered; his expectations are derived from the promises of God, they rest upon that *throne* upon which ten thousands of worlds are fixed.

A British soldier should be actuated with a well informed piety, when duty perhaps may call him to the generous sacrifice of life, in a small space of time.

* XERXES entered the Hellespont with a fleet that filled it, and joined the continents together, having with him an army of 1,000,000 men, who were entirely defeated by 40,000 Greeks. Hence can a powerful army preclude the attacks of misfortune? Can wisdom guard against the stratagems of chance? Has friendship

* XERXES was King of Persia, the son of Darius, the grandson of Cyrus.

friendship a charm for the languour of sickness? Can riches delight in the days of mourning? How feeble would these supports prove in the trying hour of adversity, when the doors of futurity shall be thrown open and we shall enter in? How soon must every breast that is now warm with hope, and busy with design, drop into the cold and senseless grave? Hence, my dear brethren, be at constant peace with your Maker, and be prepared every moment to pass into his presence, and not be hurling defiance against that Being, who hath life, death and eternity at his disposal: And rest assured, that happy is he, who with grateful humility submits to the derminations of God, the vicissitudes of fortune cannot distress him, because he bears them with becoming resignation

The text teacheth us to abhor every thing that is *evil*, both as a sin and as disgrace, and likewise to vindicate the truth, and to search diligently in the pursuit of every thing that is honest, praise-worthy, and good report among men; never invading the rights of one man, nor injuring the liberties of another, but with a

sound mind and body, use every noble exertion to render ourselves useful, and answer the expectations of our friends, and our country.

I shall briefly here consider the words of my text, with respect to three sorts of men : First, With regard to those who have a right notion of it : Secondly, With regard to those who have a mistaken notion of it : And thirdly, With respect to those who treat it as chimerical, and turn it into ridicule. In the first place, the text, though it be a different principle from religion, is that which produces the same effect. The lines, tho' drawn from different parts, terminate in the same point. Religion embraces virtue as it is enjoined by the laws of God, the text as it is graceful and ornamental to human nature. The religious man fears, the text scorns, to do an ill action. The latter considers vice as something beneath him which he detests, the other as something that is offensive to the *Divine Being*, and a great and good man declares, that were there no God to *see* and *punish* vice, he would not commit it, because it is of so mean, so base, and so vile a nature. For

a right notion of fortitude is the distinguishing perfection of a noble mind, that assists and strengthens virtue.

In the second place, we are to consider those who have mistaken notions ; and these are such as are to establish to themselves any thing which is contrary either to the laws of God, or of their country ; who think it more honourable to revenge than to forgive an injury ; who are more careful to guard their reputation by their courage, than by their virtue. True fortitude is commendable, but we find several who so much abuse this notion, that they place the whole *idea* of the text in a kind of brutal courage ; by which means we have had among us, those persons, whose notorious and complicated crimes would have been a disgrace to a civilized country.

In the third place, we are to consider those who treat this principle as chimerical, and turn it into ridicule ; these persons are of a more profligate and abandoned nature than those who are actuated by false notions of it ; as there is more hope of a *Heretic*, than of an *Atheist*.--- Such old battered *miscreants* ridicule every
 L 3 thing

thing as romantic that comes in competition with their present interest, and treat those persons as visionaries, who dare stand up in a corrupt age for truth, freedom, and mutual rights, without having an immediate reward joined to it. Yet after all the *turns* and *windings* of these interested persons, they should remember that human affairs are prone to change, and states as well as individuals are born to decay. Jealousy and ambition insensibly foment wars, and success in these wars, as in others, are often various: military strength is sometimes first impaired, after that humbled, and last of all wholly crushed.

For instance, when Alexander the Great died, many tyrants sprung up immediately, and Athens was perpetually checked and humiliated by their intolerance. Antipater destroyed her orators, and she was sacked by Demetrius, and at length she became subject to the all-powerful Romans. And the Roman Empire in general shared nearly the same fate upon the accession of Comodus.

Therefore, when any of you, or the whole, are commanded to duty, and you
are

are truly sensible that you are going to engage with those stubborn dispositions which are so far hardened, as not to listen to any honourable terms of accommodation, then I hope you will not hesitate to use the words of my text, and cry out with a mixture of serious contempt and holy zeal, stand off! *Shall such a man as I flee?* Stand off! ye triflers and disputers, I'll not be trodden upon by any of you. I will hearken to the voice of the Lord God, and him will I obey; the image of my Maker's authority, in this breast I will ever revere: my heart shall not reproach me so long as I live. The spirit and dignity of St. Paul's defence before King Agrippa, is worthy of attention; who said, *Almost thou persuadest me to be a Christian*; St. Paul undauntedly answered, *I would to God that not only THOU, but also ALL that HEAR me THIS day, were both ALMOST, and ALTOGETHER, SUCH AS I AM, except THESE bonds.* God has implanted in your breast a monitor of far superior authority to any merely human; committing you to the care of conscience, his awful representative, if you will listen with docility to this divine teacher,

teacher, you will seldom err on point of virtuous practice. Hence, my brethren, and fellow-soldiers, if circumstances will not admit you to decline an engagement, may you act like Heroes, who conquer all things, as well by generosity and beneficence as by arms ; and when you have been exercised in the dangers and fatigues of war, and other military labours of the camp, you may return home to your country-men with honour to yourselves, and credit to them ; and enjoy in some measure, the excellent constitution of the realm.

For in government there are three sorts of power ; the legislative---the executive in respect to things dependent on the law of nations---and the executive, in regard to things that depend on the civil law. By virtue of the first, the prince or magistrate enacts temporary or perpetual laws : By the second, he makes peace or war, sends or receives embassies, he establishes the public security, and provides against invasions : By the third, he punishes criminals, or determines disputes that arise between individuals

The

The political liberty of the subject is tranquility of mind, arising from the opinion each person has of his safety. In order to have this liberty, it is requisite the government be so constituted as one man need not to be afraid of another.

----But when the *legislative* and *executive* powers are united in the same person, there can be no real liberty, because apprehensions may arise lest the same monarch, or senate should enact tyrannical laws, to execute them in a tyrannical manner.

Hence all the inhabitants of the several *districts* or places that send representatives, ought to have a right of voting at the election of a representative when there is one chosen, (except those who are deemed to have no will of their own) they ought also to be accountable to their constituents, and consult them in every affair of moment, where their interests are concerned.

When the Emperor Charles V. resigned his kingdom to his son, he observed, that from the seventeenth year of his age, he had dedicated all his thoughts and attention to public objects; reserving no time
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for the indulgence of his ease, and very little for the enjoyment of private pleasures; that, either in a *pacific* or *hostile* manner, he had visited Germany nine times---Spain six times---France four times---Italy seven times---the Low Countries ten times---England twice-- Africa as often--and had made eleven voyages by sea: That, while his health permitted him to discharge his duty, and the vigor of his constitution was equal in any degree, to the arduous task of governing such extensive dominions, he had never shunned labour, nor never repined under fatigue: That, now when his health was broken, and his growing infirmities admonished him to retire; nor was he so fond of reigning, as to retain the sceptre in an impotent hand, which was no longer able to protect his subjects, or to render them happy; that, instead of a sovereign worn out with diseases, and scarcely half alive, he gave them one in the prime of life, accustomed already to govern, and if he had injured any of his subjects, under the pressure of so many and great affairs, he now implored their forgiveness: And in his last prayers to
 Almighty

Almighty God, would pour forth his ardent wishes for their welfare.

As soon as Charles had finished his address to his subjects, he sunk into the chair exhausted, and ready to faint with the fatigue of such an extraordinary effort; during his discourse, the whole audience melted into tears, some from admiration of his magnanimity, others softened by the expressions of tenderness towards his son, and love to his people, and all were affected with the deepest sorrow.

Things present make impressions amazingly superior to *things* remote, so that in objects of every kind, we are easily mistaken as to their comparative magnitude; thus a *sparrow* occupies the space of a distant *eagle*---a *mole-hill* to that of a distant *mountain*. The series of convulsions present may wear a gloomy aspect, but think of the past, such as the wars of York and Lancaster; thence from the fall of the Lancaster family, to the calamities of the York family, and its final destruction in Richard III.; thence to the oppressive period of his avaricious successor; and from him to the formidable reign of his relentless

resentless son, when neither the Coronet, nor the Mitre, nor even the Crown, could protect their wearers ; and, (when to the amazement of posterity) those, by whom church-authority was denied, and those by whom it was maintained, were dragged together to Smithfield, and burnt at one and the same stake. The reign of his successor was short and turbid, and soon followed by the gloomy one of a bigotted woman.

Only compare the evils of 1666 with those of 1780, and see whether the former age had not evils of its own, such as the present never experienced, because they do not now exist. Hence strive to excel your competitors in every thing that is noble and praise-worthy : and with a true martial spirit, in the hottest engagement let generosity and humanity reign. *Yet remember, the Lord is King, let the people never so impatient, besitteth between the cherubims, be the earth never so unquiet.*

Hence friends, brethren, and soldiers, let not your noble spirit be cast down, be brave with consideration and coolness, and never be surprized at the alarms, nor impatient

patient of the toils and fatigues of war, be generous to your friends, and terrible to your enemies : use liberty without insolence or licentiousness, fear nothing but transgressing the laws of God and man : speak and act with the bravery of a soldier, and the freedom of a friend, and let your address be the gracefulness of an accomplished hero, and your advice the sagacity and caution of a consummate-statesman. Praise virtue and religion with a generous warmth ; and speak of its eternal rewards with a pious assurance.

Paint vice and villainy in horrid colours, and employ all your reason and eloquence to pay due honours to virtue or undissembled goodness. Express a true reverence for the established religion, and a hearty concern for the prosperous state of your native country.

True fortitude always prefers conscience and principles before life ; those of this *noble fortitude* will not be restrained from doing their duty, or be awed into a compliance with a villainous proposal, even by the presence and command of a barbarous tyrant, or the nearest prospect of

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death in all the circumstances of cruelty and terror.

Observe the words of the text in a charitable light, and in tumults and battles, when scouting parties of the enemy, &c. fall into your hands; only let them see that you have them in your own power, yet you have too much generosity to make use of it; for generosity is the distinguishing pre-eminence of the christian system.

This lenity or disinterested spirit, will naturally soften an obdurate adversary, and probably melt them into tenderness and admiration; and I may venture to say, when the fortune of war throws any of you into their hands, this said treatment cannot fail to be shewn to you, with particular marks of regard and attachment. In such conduct, if well-founded, there is not only *fortitude* but *piety*; *fortitude* which never sinks from a conscious integrity, and *piety* which never resists, by referring all to the Supreme Will.

And now I conclude with the collect of Easter Eve, Grant, O Lord, that *we are baptiz'd into the death of thy blessed Son*

our Saviour Jesus Christ: so by continually mortifying our corrupt affections we may be buried with him, and that thro' the grave and gate of death, we pass to our joy, in the resurrection, for his merits who died and was buried, and rose again for us, thy Son Jesus Christ our Lord.



REMONSTRANCE III.

Psalm lxviii, verse 6.

God maketh men to be of one mind in a house, and bringeth the prisoners out of captivity: but letteth the runnagates continue in scarceney.

THE Book of Psalms is justly esteemed by the ancient fathers to be an abridgement of the whole scriptures; some of them are the composition of David, some of Solomon, one of Moses, and not a few of Asaph.

By these words of the psalmist David, we may learn that God is our only hope. and the Author of our salvation, and is our succour in all temptations, and leads us to righteousness, to happiness, and peace: *Le* suffers neither the malice of the wicked, nor the violence of the designing,
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to oppress us 'unless he foresees it requisite, in order to humble our proud dispositions) hence let us bear with trifling provocations, or even with great ones ; and let us endeavour to bear them with becoming resignation, all the afflictions that God, for wise ends, thinks proper to visit us with. For he is our greatest preserver both of soul and body. We ought to adore his wisdom and goodness in every dispensation of his providence towards us ; and we should readily submit to whatever he thinks proper to lay upon us ; for nothing is done to us by his Divine Majesty, but what he knows to be best for our present or eternal welfare.

The words of my text will be treated of under three general heads.

I. *God maketh men to be of one mind in an house.* In the first book of Moses, called Genesis, at the beginning we may read with pleasure, and there be completely informed, how he made man---the world---and every living creature ; also read with attention the 7th chapter of St. Paul's epistle to the Corinthians ; likewise peruse attentively the 5th chapter of St. Paul's epistle to the Ephesians, and your

ideas will be greatly delighted, and enlarged by the general exhortations there given.

Take it for granted, that there is no condition in the world so mean but yields us opportunities of being of one mind, and one house: there is neither old nor young, man nor woman, rich nor poor, high nor low, learned nor unlearned, but in their sphere, by good husbandry of those talents God hath entrusted to their care and management they may be useful and beneficial to others. And St. Paul most elegantly sets forth in the 1st of Corinthians, where he compares the society of christians to a natural body. -- And much in the same manner it is with the Church of Christ, and with every body politic. There is certainly a necessity both in the church and in the state, that there should be a variety of functions, callings, degrees, and conditions. There must be some to govern, and some to be governed; there must be some more conspicuous, some more obscure; some whose gifts and endowments lie this way, and some whose talents lie in another way, and yet there is not one of these, but

but in his degree and station, either is or may be useful and beneficial to society. To bring the Psalmist's notion of the first head of this discourse to all its particulars, or to shew in how many respects every individual person that is a member of society is necessary to the public and private weal of it, is a task too great and copious to undertake now.

However, none can want opportunities of being of one mind, and one house, who are in a capacity of performing any acts of mercy and charity, whether that mercy and charity be shewed to the bodies or souls of men. Now the instances and expressions are as infinite as are the wants and necessities of mankind. When we contribute to the relieving and easing our house, our neighbour, or nation, of the pressures or wants, and necessities they lie under, such as sickness, pain, poverty, debts, hunger, nakedness, imprisonment, or any other outward affliction that falls upon them; whether that ease and relief be effected by our counsel or advice, or by any other means; there is none so mean and inconsiderable in the world, but sometime or other it lies in his

His power to benefit his house, his neighbour, or his nation

Hence my brethren, discharge conscientiously the *duties* of good subjects, masters of families, husbands, wives, parents and servants; for the duties of these performed faithfully are in their degree a real good and benefit to mankind. And I believe nothing can contribute more to make us of one mind, and one house, than very strictly adhering to the advice of the following words, Romans 14th chapter, verse 19th, and 12th chapter, verse 18th, *Let us therefore follow after the things which make for peace; and if it be possible, as much as lieth in you, live peaceably with all men.* There is nothing that should be more earnestly insisted upon than that of peace, love, and unity here recommended by the apostle; and yet, to the dishonour of christians, may it be spoken, witness the bitter feuds that have so long embroiled christendom, and the numerous contentions between parties and nations which stand divided at this day. And it is a thing that cannot be sufficiently lamented, and may that blessed day arrive, when these our breaches will be healed, and an
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end put to the unchristian animosities. Then should we all join together and be of one mind, and one house, and glorify God, and I am sure it is the duty of every one of us heartily to pray for it. Whereas most of the things that make such a noise and clamour are not clearly and uncharitably revealed: hence let us not by sticking for every unnecessary truth, destroy that peace, and love, and unity that ought to be amongst true christians.

The thing I would recommend is a declaration of rights, in which all the points that have been disputed, may be finally and sincerely determined impartially, and also use a great simplicity and purity of intention in the pursuit of truth; and at no hand, let passion or interest or any self-end be the great ingredient in our religion which most certainly has been the case, with many, who having engaged to some party, so its interests right or wrong, must be promoted; but if they, whose duty it is, would cast those beams out of our eyes by strong and convincing arguments, we should see more clearly, and certainly live more peaceably.

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But whilst men will forsake the merits of the cause and unmanly fall to railing, and scraping together all the ill that can be said of them, they so imbitter and envenom the dispute, that it rankles into incurable distastes, and heart burnings. We should consider that men's persons are sacred things, and to bring them upon the stage, and there throw dirty language with other criminal reflections, on them, is highly rude and uncivil, and the most contrary thing in the world to christianity. Ah! How little satisfaction can all fine spun controversies yield to a soul that thirsts after righteousness? How insipidly and flatly will they taste, in comparison to the divine entertainments of a spiritual life? Hence let us contribute all in our power to be of one mind and one house, and strive to be at peace with those who can hinder or promote our affairs.

Now I shall begin to treat of the second general head of my text, which is, *and bringeth the prisoners out of captivity.* This part of the text doth touch my sensibility so finely, that my eyes are brimful, and just in readiness to flow; and I shall greatly

greatly be surprised if there be not many persons in this congregation who are sympathizing, and who are conscious of the vile endurance many individuals have sustained from time to time with patience, besides others who are untimely launched into eternity ! God doth in some cases of general apostacy of the church ; or of any unjust excommunication, or other cases where communion with the true visible church is denied to us. But tho' God doth act extraordinarily in extraordinary cases, when these means cannot be had ; yet this doth not at all diminish much less take away the necessity or making use of means when they can be had. O God ! give us the comfort of thy help again, and assist with thy all powerful grace, which is able to renew a right spirit within us ; and let us in some measure imitate our blessed Lord and saviour, who being in an agony, prayed more earnestly ; and his sweat was as it were, great drops of blood falling down to the ground : and blessed be the man that provideth for the sick and needy, and bringeth the prisoners out of captivity : the Lord deliver him in time of trouble, and whatsoever

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ye would that men should do unto you,
even do so unto them. O Lord, deliver
the poor and needy from the cruel hand of
oppression; and grant the sorrowful sigh-
ing of prisoners of every denomination to
come before thee; and according to the
greatness of thy power and wisdom, pre-
serve those that are appointed to die, and
send ease to those that are in pain, and
relief to those that are in want. Have
pity upon the despised and rejected, and
upon all nations and contending parties
that are now at war; and command the
destroying angel to cease from punishing,
for thou, O Father of mercies! and God
of all comfort! art the only giver of vic-
tory, our Saviour and mighty deliverer.
Thou bringest the prisoners out of capti-
vity, and stillest the outrage of the violent
and unruly. Grant us thy blessing and
protection, and once more restore a flour-
ishing commerce into this nation, and
bring the voice of joy into our dwellings
from the most opulent to the most misera-
ble.

To all the Isle his laws are shewn,
His Gospel thro' the nations known;
He hath not thus revealed his word
To ev'ry land: Praise ye the Lord.

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O Britain, praise thy mighty God,
And make his honours known abroad;
He bids the Ocean round thee flow,
Not bars of brass could guard thee so.

Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.--- And be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Endeavour to make peace amongst your neighbours; it is a worthy and respectable action, and account it no disgrace to meet with unworthy censure; rely not on another's opinion, but stick to your own conscience, for the reconciled enemies are commonly the best friends; and if any thing will reconcile an enemy, love and kindness will. After a man hath done the greatest injury to another, not only to find no revenge following upon it, but the first opportunity taken to oblige him, is so very surprizing, that it can hardly fail to gain upon the worst disposition, and to melt down the hardest heart and temper, so that we should love our enemies, for if we consider the excellency and the generosity of the thing itself.---

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To love our enemies, and to do good to them that hate us, is the perfection of goodness.

It is the greatest and most perfect of all graces and virtues, I mean, Charity. and by St. Paul is called the bond of perfection, and by St. James, the perfect and royal law ; because it inspires us with a nobleness of mind fit for kings and princes in whom nothing is more admirable than generous goodness and clemency even towards our enemies, and great offenders, so that it be consistent with the public's good. *Have fervent charity among yourselves : for charity shall cover a multitude of sins.* Love for hatred and enmity is a most divine temper, a goodness that is not to be stirred by provocation. And a more glorious victory cannot be gained over another man, than this, that when the injury began on his part, the kindness should begin on ours. By this we can only conquer our enemy, for we overcome him in the noblest manner, and by walking him gently till he is cool, and without force bring him over to be your friend.

'Tis this as *one* properly compares it, is like a great and wise general, by art and
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stratagem, by mere dint of skill and conduct, by patience and wise delay ; without ever shedding one drop of blood, to vanquish an enemy, and to make an end of the war or dispute without ever putting it to the hazard of a battle. For naturally our first inclinations towards our enemies are full of revenge ; but our second and more wise thoughts will tell us, that forgiveness is much more generous than revenge, in the eyes of all true christians.

The efficacy of these words doth in great measure depend upon our will, especially where they are to combat with strong passions and pre-possessions. Hence, I shall drop a word or two to those who watch over the souls of men, and who ought to see that none perish through their fault and neglect, and who should be endowed with a lively sense of commendation and blame, with a strong abhorrence of cruelty and injustice, with a contempt of every thing base and mean, with a promptness to protect the weak, to patronize and instruct the ignorant and injured, to pity and comfort distress, and be in readiness to fly to its relief, to raise up a fallen antagonist,

tonist, to be reconciled to a yielding adversary, to behave after victory with mildness and modesty. And whoever thou art that canst not forgive, lay thy hand upon thy heart, and think how many offences thou hast been guilty of: View that just and powerful Being that is above, and consider well whether thou dost not expect and stand in need of more mercy from him, than thou canst find in thy heart to shew to thy offending brother.

Our blessed Saviour hath in a very affecting parable, delivered by him to this purpose, concerning a wicked servant, who, when his lord had forgiven him a vast debt of ten thousand talents, took his poor fellow-servant by the throat, and notwithstanding his humble submission, and earnest entreaties to be favourable to him, hauled him to prison for a trifling debt of one hundred pence. This, I say, would hardly seem credible; did we not see in experier.ce, with what cruelty and roughness some men treat their inferiors; and how very unreasonable and unmerciful others are, and with what confidence they can ask and expect mercy from God, when

when they will shew none to an offending brother. It we do not forgive our fellow servant, every time we put up this petition to God to forgive us our trespasses, as we forgive them that trespass against us, we send up a terrible imprecation against ourselves.

It would almost transport a christian to read that admirable passage of the great heathen Emperor, M. Aurelius Antonius. Can the gods, lays he, that are immortal for the continuance of so many ages, bear without impatience with such, and so many sinners as have ever been; and not only so, but likewise take care of them, and provide for them, that they want for nothing: and dost thou so grievously take on, as one that can bear with them no longer? Thou that art but for a moment of time; yea, thou that art one of those sinners thyself. Here how St. Paul describes himself, and his own doings: I persecuted, says he, binding and delivering both men and women into prison: and in another chapter, I verily thought with myself that I ought to do many things against the name of Jesus of Nazareth; here was his croni-

ous conscience, let us see the effects of it in verse 11th and 12th, which things, says he, I did also in Jerusalem, and many of the saints did I shut up in prison, and when they were put to death I gave my voice against them, and punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them unto strange cities.

With regard to persecutions and other sufferings from men, our innocency, and the goodness of our cause will be our best comfort under them; when we are not guilty to ourselves, that we have deserved them from men. And yet a good man may appeal to God, and even when he afflicts him, may look upon him as a tender and compassionate Father, and not as an angry and revengeful Judge. I heartily wish these words may, in some measure be serviceable to the healing unhappy differences, and the restoring of unity, charity, and brotherly love amongst reigning animosities of every denomination.

Imagine, or use self-reflection, how common it is for men to be mistaken about their spiritual estate; and how dangerous

gerous a thing it is: remember, God himself will quickly judge you, and the way to escape the severity of his judgment is to enter into judgment with yourselves, 1 Cor. chap. xi, ver. 31, *If we would judge ourselves, we should not be judged.* How weak soever our present infant state on earth may be, there is nothing above but perfect holiness and love: thus the day of death is the birth-day of the gracious soul's perfection. This is our third birth and therefore no wonder if there be some pangs and difficulties in it; as there was in the birth of *nature*, and in that of *grace*, so in this of *glory*. Should not the thoughts of this make death welcome? Perhaps you will say, death is an enemy to nature; but is it not a conquered enemy? Has not our Lord Jesus Christ, even in our own nature overcome it? Has he not taken away the sting of it? And in so doing gained us the victory, 1 Cor chap. xv, verse 55, Yea, by the power and wisdom of our mighty Redeemer this enemy death is turned to our advantage; to die is gain; Is it terrible to nature? What is faith for but to conquer such fears? Read the 11th chapter
of

of Hebrews, and inwardly digest, and learn what is there recorded.

And now I come to my third or last general head of my discourse -- *Ana letteth runnagates continue in scarcenes.*

To discover the most remarkable miscarriages where runnagates take their rise, almost every one will allow that they spring from want of care and prudence in parents, masters, and governors, in neglect of instruction, good example, seasonable reproof, and in timely and wise correction. Parents often miscarry in not teaching children the true difference between good and evil; in not giving them a proper education; and in not teaching them to be thankful to those who labour in the improvement of their minds and morals, and in not instructing them to be benevolent to all mankind, which is a christian charity, and attended with that peculiar generosity of mind which becomes a liberal scholar and a sincere christian; and in not telling them to abhor a lie or a fraud as a sin, and as disgrace.

Let me advise you to lay an injunction or command on your children, to say prayers morning and evening, and bring them

them up in the nurture and admonition of the Lord. Alas ! how little do they know the dangers which await them in future life ? Neither human wisdom, nor human virtue, unsupported by religion, are equal for the trying situations which often occur in life. By the shock of temptation, how frequently have the most virtuous intentions been overthrown ! Under the pressure of disaster how often has the greatest constancy sunk ? Destitute of the fear and favour of God, they are in no better situation than orphans left to wander in a trackless desert, without any guide to conduct them. Expect not your happiness can be independent of him who made you. Hence train up children in the way they should go, and when they are old they will very rarely depart from it ; by giving them an education according to your circumstances, and by shewing them good precepts, with timely and prudent correction when you perceive it requisite.

Masters often mismanage by suffering apprentices to frequent bad company, and keep late hours ; and in process of time, being lead on by wicked companions, probably

probably abscond from their servitude, and become runnagates, and finding in the end they cannot subsist in this lazy course of life, they sometimes have recourse to a variety of wickednesses, and become so mean and despicable, as to be an incumbrance to society, and a burthen to themselves; for shame, diseases, disappointments, and self-condemning reflections are the common punishments of sloth; and too many come to a fatal or disgraceful end. Whereas had they received wise and early restraints, tempered by good advice and reasonable reproof and correction, might have been useful members of society, and most probably blessings instead of pests. By a generous sympathy in nature, we feel ourselves disposed to mourn, when any of our fellow creatures are afflicted; but injured innocence is an object that carries in it something inexpressibly moving; it softens the manliest heart with the tenderest sensations of love and compassion, 'till at length it confesses its humanity and flows out into tears.

Governors too frequently are not endowed with that affection and tenderness towards

towards orphans and helpless children placed under their care and tuition. —

Hence Governors ought to set a bar against hard heartedness, injustice, or oppression, and should inure tender minds to obedience, to modesty, to diligence and sincerity; and an early disposition to religion, virtue, and cleanliness; and strongly recommend a peaceable temper: a disposition averse to give offence, and desirous of cultivating harmony and amicable intercourse in society. Then study that charity which thinketh no evil; that temper which, without degenerating into credulity will dispose you to be just: and which, can allow you to observe an error, without imputing it as a crime; and thereby you will walk among men as brethren, and not as enemies.

How little does the interested man know of true happiness of life, who is a stranger to that intercourse of good offices, and kind affections, which, by a pleasing charm, attach men to one another and circulate joy from heart to heart! for the chearfulness of a well-regulated mind springs from a good conscience, it makes a man happy in himself, and promotes the

the happiness of all around him, and it crowns all other good dispositions; on the contrary, a settled depravity of temper is mostly owing to our own indulgence. If, in place of checking, we nourish that malignity of disposition to which we are inclined, all the consequences will be placed to our own account, and every excuse, from natural constitution, be probably rejected at the tribunal of heaven.

Let no man imagine, that the human heart is a soil altogether insusceptible of culture! or that the worst temper may not through the assistance of grace, be reformed by discipline and strict attention. If we take a view of nature, we shall discern a wide difference between two tracts of ground of equal value, the uncultivated is wild, the other is richly adorned with fruit and flowers. Thus it is with the mind which ever repays with gratitude and profusion.

To conclude, Let us seriously and solemnly join in the religious office of being of one mind, and one house, by acting and endeavouring all in our power by honest and just methods for our happiness and security, and let us cry mightily to the Lord that

that he would have mercy upon us. Indeed, we have no compassion, no humanity if we do not, and the only way to prevail with him to be merciful is, an universal humiliation and repentance: and that, by giving glory to God in the highest, and by endeavouring to procure and promote peace on earth, and goodwill amongst men, and engaging for the common good of Christendom, and for the mutual preservation of our rights, that it may be well with us, and with our child'ren after us.

O God, grant, that as we have taken upon us the profession of christianity, so we may be careful to live, that we may adorn the doctrine of God, and our Saviour in all things, that the grace of God which bringeth salvation, may teach us to deny ungodliness and all worldly lusts, and to live soberly, godly, and righteously, in this present world, looking for that blessed hope, and the glorious appearing of our Saviour Jesus Christ, to whom with the Father, and the Holy Ghost, be glory, majesty, praise

praise ardent, dominion, and power,
both now and evermore. Amen and
Amen.

End of the Remonstrances.



SERMON

SERMON I.

St. Matthew xvi chap. 26th ver.

For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

ST. MATTHEW wrote his gospel in Judea, or Jerusalem, at the request of those he had converted, about the 38th year. Yet there are a variety of opinions concerning the exact time he wrote his gospel; however, we may venture to affirm, that he wrote it with a view to confirm those who believed, and to convert, if possible, those who believed not. Indeed, the whole tenor of the gospel is to offer us every help, direction, and motive, that can enable us to attain that de-

gree of perfection, on which depends our eternal good.

Our blessed Lord and Saviour having received the glorious testimony from heaven, of his being the beloved Son of the most high, he enters upon his public ministry, what an example does he give us, of the most extensive benevolence? how are all his hours spent in doing good to the souls and bodies of men? Not the meanest sinner is below his notice: to reclaim and save them, he condescends to converse familiarly with the most corrupt, as well as the most abject. All his miracles are wrought to benefit mankind, not ore to punish and afflict them. Instead of using the Almighty Power which accompanied him to the purpose of exalting himself, and treading down his enemies, he makes no other use of it than to *heal and save*; although he could have commanded twelve legions of angels to assist him against his adversaries.

The words of my text I shall divide into two parts, and treat of them separately.

First, *What is a man profited, if he shall gain the whole world, and lose his own soul?*

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The soul is the immortal part of mankind, also the principle of life, capable of enjoying or suffering, after the separation of it from the body. Our knowledge and observation turn within a narrow circuit : but as God Almighty cannot but perceive and know every thing in which he resides ; of course, infinite space gives room to infinite knowledge ; were a soul separate from the body, and with one glance of thought should dart beyond the bounds of the creation, should it for years continue its progress through infinite space with the same activity, it would still find itself within the embrace of its Creator, and encompassed round with the immensity of the Godhead.

Our reason indeed, assures us, that his attributes are infinite, that the poorness of our conceptions is such, that it cannot forbear letting bounds to every thing it contemplates, till our reason comes again to our succour, and throws down all those little prejudices which rise in us unawares, and are natural to the mind of man.

Man is conscious that his being is frail and feeble ; he sees himself surrounded

with a variety of dangers ; and is exposed to many unpleasant apprehensions from the evils he hath, or will have to encounter, before he arrives at the close of life. In this distressed situation, to reveal to him such discoveries of the supreme Being, as the christian religion affords, is to reveal to him the Father and the Friend, is to let in a beam of cheering light upon the darkness of the human estate. And when the veil of ignorance is removed, he now knows to whom to pray, and in whom to trust ; where to unbosom his sorrows, and from what hand to look for relief. 'Tis certain when the heart bleeds from some wound of recent misfortune, nothing is of equal efficacy with religious comfort. It is of power to enlighten the darkest hour, and assuage the severest woe, by the belief of divine favour, and the prospect of a blessed immortality. In such hopes the mind expatiates with joy, and when bereaved of its earthly friends, solaces itself with the thoughts of one friend who will never forsake it. When upon the approach of death, especially if a man thinks at all, his anxiety about his future interests

rests must naturally increase, and the power of religious consolation is very sensibly felt,

St. Luke xvi chap. from ver. 20 to 31,
And there was a certain beggar named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs that fell from the rich man's table : Moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried : And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom : And he cried, and said, Father Abraham, Have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue ; for I am tormented in this flame. But, Abraham said, Son, remember, that thou in thy lite time receivest thy good things and likewise Lazarus evil things, but now he is comforted, and thou art tormented. And besides all this, between us and you, there is a great gulf fixed, so that they who would pass from hence to you cannot, neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, Father, that thou wouldest send him to my

my Father's house, for I have five brethren: that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, they have Moses and the Prophets; let them bear them: And he said, nay, Father Abraham: but if one went unto them from the dead, they will repent; and he said unto him, if they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.

There was no resisting such an argument as that, if Lazarus, whom they all had known living, and knew to be dead, should rise again, and personally come to them, and tell them in what sad condition he had seen their friend, and that they must all expect to run the same fortune, if they did not change their course of living. This would come close to them, and be more convincing than a thousand arguments drawn from the books of Moses and the Prophets: To this reply of the rich man, Abraham peremptorily rejoins, if they have not Moses and the Prophets, neither will they be persuaded though one rose from the dead.

I do not deny, indeed, but if an apparition

rition should be made to a wicked person among us. If, for instance, one of our companions should, after he is dead, in a terrible manner come to any of us, and in a doleful tone and language tell us how it goes with him in the other world; tells us, that there is indeed a God that judges the earth: that there is a heaven; that there is a hell; and acquaints us what an infinite unspeakable happiness he hath lost by living loosely and carelessly, as we now do: and that he is damned, irrecoverably and for ever damned, for those vile courses we shared with him in the guilt of, and do still continue to pursue: that all those revels we were joint actors in, do now, as to him, end in unsupportable anguish and pains, in the gnawings of a worm that never dies; and in a life of everlasting burnings; and that this shall certainly be our portion, as well as his, unless we do prevent it by a speedy reformation of our lives. Certainly if one of our friends should tell us all this, there is no doubt but it would strike us with infinite horror and amazement. It would be the most confounding scene that ever our eyes beheld, the most

most awakening lecture that ever our ears heard, and such impressions it would in all likelihood, make upon us, as would not suddenly be worn out. Whether all this would be enough for the working a perfect change, a lasting reformation upon a man, who had made a course of vice, almost natural to him. He probably would find colourable excuses and evasions why he should not pursue a reformation which his soul so much hated, and which his present interests and appetites were so much against.

The strange propagation and success of our religion throughout the world and the means by which it was affected ---- That a poor despised, crucified person, should in a few years draw all the Roman Empire after him; and that, without any visible means, except the goodness of his cause, and the reasonableness of his doctrine, and the sincerity and constancy of his disciples, not in fighting for their master, but in laying down their lives for him; and this against all the power, and all the arts and stratagems that the devil or the princes of the world could invent to stifle and suppress his name: This is

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so strong an argument that this cause was the cause of God, and that his providence was particularly concerned in the promoting of it, that he must seem to be little sensible either of God or providence that is not convinced by it.

Fear not, my beloved brethren, our Lord and Saviour Jesus Christ, by the invaluable merits of his person, and the free unconstrained offering up of himself to an ignominious death upon the cross, on the behalf of mankind, hath made a full and complete satisfaction to God's justice for all the sins of the world, from the beginning to the end of the world. So that now every one hath free access to God, and a right to his favour through the blood of Jesus Christ. And though we have been never so bad, never so unworthy; yet if we have but the hearts to forsake our sins, and come to Jesus Christ, we shall as certainly obtain the acceptance, and the love of our heavenly Father, as we had been innocent and never sinned. Nay, God is not only willing to receive us, but he earnestly begs and solicits us to embrace his mercy; and so pleased he is at the return of a sinner,

finer, that our Saviour has told us there is more joy in heaven over such a one. Nay, more joy amongst the angels over one sinner that repenteth, than over ninety and nine just persons who need no repentance,

O how welcome ought this news be to us ! how transported should we be at the infinite kindness of God, manifested to us by our Saviour. O praised be God for his astonishing love. For ever be adored our Lord Jesus Christ, that has made a propitiation for us by his blood. O let us for ever admire the precious scriptures of the New Testament, for that faithful saying, worthy of all men to be received, that Jesus Christ came into the world to save all sinners, to save you and me, and even the greatest of sinners.

Hence my dear brethren, give me leave to offer a few observations on the immortality of the soul : There is not, in my opinion, a more pleasing and triumphant consideration in religion, than the perpetual progress which the soul makes towards perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength

to strength, to consider that she is to shine for ever with new accessions of glory, and brighten to all eternity ; that she will be still adding virtue to virtue, and knowledge to knowledge ; carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation for ever beautifying in his eyes, and drawing nearer to him, by greater degrees of resemblance.

Methinks this single consideration of the progress of a finite spirit to perfection, will be sufficient to extinguish all envy in inferior natures, and all contempt in superior, That cherubim which now appears as a God to a human soul, knows very well that the period will come about in eternity, when the human soul shall be as perfect as he himself now is: Nay, when she shall look down upon that degree of perfection as much as she now falls short of it. 'Tis true, that the higher nature still advances, and by that means preserves his distance and superiority in the scale of Being; but he knows that how high soever the station is, of
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which he stands possessed at present, the inferior nature will, at length, mount up to it, and shine forth in the same degree of glory. With what astonishment and veneration may we look into our own souls, where there are such hidden stores of virtue and knowledge, such inexhausted stores of perfection? We know not yet what we shall be, nor will it ever enter into the heart of man to conceive the glory that will be always in reserve for him.

The soul, considered with its Creator, is like one of those mathematical lines, that may draw nearer to another for all eternity, without a possibility of touching it; and can there be a thought so transporting, as to consider ourselves in these perpetual approaches to him, who is not only the standard of perfection, but of happiness. We, who have the veil of *flesh*, standing between us and the world of spirits, must be content to know the spirit of God is present with us, by the effects it produceth in us. Our outward senses are too gross to apprehend him: we may however, see how gracious he is, by his influence upon our minds, by
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those virtuous thoughts which he awakens in us, by those secret comforts and refreshments which he conveys in our souls, and by those ravishing joys, and inward satisfactions, which are perpetually springing up, and diffusing them, so he's among all the thoughts of good men. He is lodged in our very essence, and is as a soul, within a soul, to irradiate its understanding, rectify its will, purify its passions, and enliven all the powers of man. How happy, therefore, is an intellectual being, who by prayer and meditation, by virtue and good works, opens this communication between God and his own soul! Tho' the whole creation frowns upon him, and all nature looks black about him, he has his light and support within him, which are able to cheer his mind, and bear him up in the midst of all those horrors which encompass him.

In the midst of calumny or contempt he attends to that Being who whispers far better things within his soul, and whom he looks upon as his defender, his glory, and the lifter up of his head. Even in the hour of death, he considers the pains

of his dissolution, to be nothing else but the breaking down of that partition, which stands between his soul and the sight of that Being who is always present with him, and is about to manifest itself to him in fulness of joy. If we would be thus happy and sensible of our Maker's presence, from the secret effects of his mercy and loving kindness, we must keep a watch over our thoughts, that his soul may have pleasure in us. We must take care not to grieve his Holy Spirit, and endeavour to make the meditations of our hearts always acceptable in his sight, that he may delight thus to dwell in us. There is a Holy Spirit residing in us, who watches and observes both good and evil men, and will treat us after the same manner that we treat him. The Divine Revelation says, *If a man love me, he will keep my words, and my Father will love him, and he will come unto him, and make his abode with him.*

Hence, *What is a man profited, if he shall gain the whole world, and lose his own soul? In my humble opinion, he will be so far profited as to have this dreadful sentence pronounced: Depart from me, thou cursed,*
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into everlasting fire, prepared for the Devil, and his Angels. Oh! Heart - rending thought, I want words to support the idea of having this decisive sentence pronounced by the great judge himself; For the Son of Man shall come in the glory of his Father, with his Angels: And then he shall reward every man according to his works.

Secondly, Or what shall a man give in exchange for his soul?

Devotion is admirably calculated to sooth our disposition, by insensibly leading the mind to those prospects which calm every murmur of discontent: Consequently can you reflect upon what hath been said in the former part of this discourse, and not feel the most earnest longings after a blessed immortality? Do not all other views and desires seem mean and trifling when compared with this? And does not your inmost heart resolve, that this shall be the chief and constant object of its wishes and pursuit, through the whole course of your life? If you are not insensible to that desire of happiness which seems woven in our nature, you cannot surely be unmoved by the prospect of such a transcendent degree of it. and

that continued to all eternity. May heavenly wisdom direct you in studying the sacred volume, and render it the means of making you wise unto salvation. May you love and reverence it, which contains the best rule of life, the clearest declarations of the will and laws of the deity, the reviving assurance of favour to true penitents, and the unspeakable joyful tidings of eternal life, and happiness to all the truly virtuous, thro' the merits of Jesus Christ, the saviour and deliverer of fallen man.

Oh ! that I knew where to find him, (says Job,) behold, I will go forward, but he is not there ; and backward, but I cannot perceive him : on the left hand, where he does work, but I cannot behold him : he hideth himself on the right hand that I cannot see him. In short, reason as well as revelation, assures us, that he cannot be absent from us, notwithstanding he is undiscovered by us : he is privy to all our thoughts, and to that anxiety of heart in particular, which is apt to trouble us. How pathetic is that expostulation of Job, when for the real trial of his patience, he was made to look upon himself in this deplorable con-

condition ! *Why hast thou set me as a mark against thee, so that I become a burthen to myself ?* But, how happy is the condition of the intellectual Being, who is sensible of his Maker's presence from the secret effects of his mercy and loving kindness. The blessed in heaven behold him face to face, that is, are as sensible of his presence as we are of the presence of any person, whom we look upon with our eyes. — There is, doubtless, a faculty in spirits, by which they apprehend one another, as our senses do material objects, and there is no doubt but our souls, when they are disembodied, or placed in glorified bodies, will by this faculty, in whatever space they reside, be always sensible of Divine Power.

It is certain when the heart bleeds from some wound of recent misfortune, nothing is of equal efficacy with religious comfort : It is of power to enlighten the darkest hour, and assuage the severest woe, by the belief of divine favour, and the prospect of a blessed immortality. In such hopes, the mind expatiates with joy, and when bereaved of its earthly friends, solaces itself with the thoughts of one friend

friend, who will never forsake it. Then appears in the most striking light, the high value of the discoveries made by the Gospel; not only life and immortality revealed, but a mediator with God discovered, mercy proclaimed through him to the frailties of the penitent, and the humble; and his presence promised to be with them, when they are passing thro' the value of the shadow of death, in order to bring them safe into unseen habitations of *rest* and *joy*.

Here is ground for having the world with comfort and peace. But in this trying hour, and severe period, how shall the unhappy man support himself, that is conscious he has not acted his part as he ought to have done, the sins of his past life arise before him, in sad remembrance. He wishes to exist after death, yet dreads that existence. He cannot tell whether every endeavour to obtain the mercy of the Governor of the world, may not be in vain. All is awful obscurity around him, and in the midst of endless doubts and perplexities, the trembling, reluctant soul, is forced away from the body: To such a man, the night of death will

will be suspended over his head, full of misery. Let us consider the nature of the soul itself, and particularly its immateriality, its passions and sentiments, its love of existence, its horror of annihilation, and its hopes of immortality, with that secret satisfaction which it finds in the practice of virtue, and that uneasiness which follows upon the commission of vice. The supreme Being, whose justice, goodness, wisdom, and veracity are all concerned in this point.

Among these, and other arguments, for the immortality of the soul, there is one drawn from the perpetual progress of the soul to its perfection, without a possibility of every arriving at it. How can it enter into the thoughts of man, that the soul which is capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing, almost as soon as it is created? Are such abilities made for no purpose? How can we find that wisdom which shines through all the works of the Almighty, in the formation of man, without looking on this world, as only a nursery for the next, and believing that

that the several generations of rational creatures, which rise up and disappear in such quick succession, are only to receive their first rudiments here, and afterwards to be transplanted into a more friendly climate, where they may spread and flourish to all eternity. *O teach us to number our days, that we may apply our hearts unto wisdom;* for our time of existence in this life is but a little while: and after death, our souls must exist to all eternity, either in a happy or a miserable condition.

How disconsolate is the condition of an intellectual Being, who is present with his Maker, but at the same time receives no extraordinary benefit or advantage from his presence: Every particle of matter is actuated by the Almighty Being which passes through it. The heavens and the earth, the stars and the planets, move and gravitate by virtue of this great principle within them. All the dead parts are invigorated by the presence of their Creator, and made capable of exerting their respective qualities. The several instincts, in the brute creation, do likewise operate and work towards the several

several ends which are agreeable to them, by this divine energy. Man only, who does not co operate with his holy spirit, and is inattentive to his presence, receives none of these advantages from it, which are perfective of his nature, and necessary to his well-being. The divinity is with him and in him, and every where about him, but of no advantage to him. It is indeed impossible for an infinite Being to remove himself from any of his creatures, but though he cannot withdraw his essence from us, which would argue an imperfection in him, he can withdraw from us all the joys and consolations of it. His presence may, perhaps, be necessary to support us in our existence; but he may leave this existence to itself; with regard to it happiness or misery.—For, in this sense, he may cast us away from his presence, and take his holy spirit from us.

This single consideration one would think sufficient to make us open our hearts to all those effusions of joy and gladness which are so near at hand. and ready to be poured in upon us. We may assure ourselves, that the great Author of nature
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will not always be as one, who is indifferent to any of his creatures. Those who will not feel him in his love, will be sure at length to feel him in his displeasure. And how dreadful is the condition of that creature, who is only sensible of the Being of his Creator by what he suffers from him ! He is as essentially present in Hell as in Heaven : but the inhabitants of those accursed places behold him only in his wrath, and shrink within the flames to conceal themselves from him. It is not in the power of imagination to conceive the fearful effects of Omnipotence incensed.

But I shall consider the wretchedness of an intellectual Being, who, in this life, lies under the displeasure of him, that at all times, and all places, is intimately united with him. He is able to disquiet the soul, and vex in it all its faculties. He can hinder any of the greatest comfort of life from refreshing us, and give an edge to every one of the slightest calamities. Who then can bear the thought of being an out-cast from his presence ; that is, from the comfort of it, or of feeling it only in its terrors ?

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How pathetic is that expostulation of Job, for the real trial of his patience, when he was made to look upon himself in this deplorable condition ! *Why hast thou set me as a mark against thee, so that I am become a burden to myself ?* But, as before observed, how happy is the condition of that intellectual Being, who is sensible of his Maker's presence from the secret effects of his mercy and loving kindness.

Though your sins be many, God has provided a ransom for ye, the blood of Jesus Christ cleanseth from all transgressions. Tho' your natures be exceedingly corrupted, his holy spirit is able to heal you, if ye do not wilfully resist and grieve him. Prov. i. 23. *Turn ye at my reproof : behold I will pour my spirit unto you.* Isaiah i, 18. *Tho' your sins be as scarlet, they shall be as white as snow ; tho' they be red like crimson, they shall be as wool.* In short, nothing but your own wilfulness and final impenitency can be your own ruin. Consider what God expects from you in compliance with the methods of his grace, namely, that from a deep sense of your past folly, and a believing apprehension of his mercy and goodness in Christ, ye
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do sincerely turn unto him through this great mediator. Are not these terms highly reasonable? Are they not full of rich grace and benignity? Would you be saved from wrath, while ye resolve to persist in enmity against God? What then would become of his holiness and purity, of his truth, government, inflexible justice, and righteousness.

Consider how many saints are got to heaven, who were once at as great distance from it as you. The saints now in glory were, by nature, children of wrath, as well as others, besides the guilt of many actual transgressions: How long did many of them withstand the calls of divine grace as you have done? Methinks this consideration should animate and encourage you, and even enflame you with a generous ambition of attaining the same happiness! Consider how little the world or flesh signify to counter-balance the ruin of your immortal souls. *What would it profit a man if he should gain the whole world, and lose his own soul?* You must be grossly ignorant of the nature and capacities of your own souls, if you think that sensual delights and enjoyments

ments will satisfy them. What tho' the flesh should be abundantly provided for, and fare deliciously every day, you will still find something within you that is not satisfied. Besides creature enjoyments are uncertain, as well as insufficient; they *may* be taken from you, you *must* certainly be taken from them. Will it be any relief to miserable souls in *another* world to remember the fleshly prosperity and ease that they had in this world? Will your possessions, mirth, and jollity follow you into eternity? Or will not the remembrance of them cut you to the very heart? When doomed to everlasting disconsolate darkness. How fast are you posting towards eternity! Do you not daily see others dropping into the grave before your eyes, even such as were as likely for life as yourselves? And how little do you know, how soon your turn may come! and if unprepared, where are you then? It may be when the fears of death and judgment are upon you, ye will then cry for more time, but how little reason have ye to expect it when you have trifled away so much time to no purpose. *O labour so to number our days*

as to apply your hearts unto wisdom. Indeed the hearts of unregenerate men are deeply prejudiced against the ways of serious godliness; partly through their own corruption, and partly through the malice and subtilty of the devil: hence such prejudices must be unworthy and unreasonable.

Suppose a person, famous for bounty and kindness to the distressed, who beholding a forlorn helpless creature, miserable and naked, and taking compassion on him, should say, friend, come to my door, I have fully supplied the wants of many, whose circumstances were as bad as thine, and I take pleasure in so doing. Now would not you think him imprudent who made light of such an invitation and encouragement? Poor sinner! thou art the man, so the case stands between Christ and thee: and because thou art but almost persuaded to be a christian, he appoints his servants to lead thee to him, lest thou shouldst be but almost saved.

The great and most merciful Christ Jesus, whose complaints or words at his death

death, rent the rocks, and shook the very foundations of the earth, and caused the sun to hide his face : Haik ! methinks I hear him cry out in the agony of his soul, my God, my God, why hast thou forsaken me ? Astonishing thought ! Omnipotence faints : Infinite perfection sinks under the burden ! How invincible was his courage ! How absolute his resignation ! How unbounded his love of souls ! Let silence fill the chasm for a moment. Hear us, O heavenly Father, save us for the sake of thy gracious promises, for the sake of thy tender mercies, for the merits and sufferings of thy dear Son, in whom thou has accepted all that are penitent sinners.

To thee eternal Son of God, thou great lover of mankind, to thee, who tookest upon thee to deliver man, and didst not abhor the virgin's womb ; to thee who overcamest death, and didst open the kingdom of heaven to all believers ; to thee, O most dear, O most beloved, O most adorable Jesus, be for ever more given by us and by all the souls whom thou hast redeemed, and by all
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the creatures in heaven and earth, all
honour, glory, and praise, all service,
love, and obedience, henceforth, and for
evermore. Amen and Amen.



SERMON

SERMON II.

Joel, chap. ii. verse 15.

*Blow the trumpet in Zion, sanctify a fast,
call a solemn assembly.*

THE verse that is here chosen for my text was written by the prophet Joel, who was the son of Pethuel, of the tribe of Rueben, and a native of Beth-horan. His style in writing is very sublime, nervous, and animated, and his diction very graceful and becoming; as his prophecy consists chiefly of an exhortation to repentance, as well as a promise of temporal and celestial rewards to true penitents.

Our blessed Lord and Saviour commanded us to pray, for nothing can be a greater disgrace to reason than that men
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who are persuaded of the two different states of Being should be perpetually employed in providing for a life of three-score years and ten, and neglecting to make provision for that, which, after many myriads of years, will be still new, and still beginning : especially when we consider that our endeavours for making ourselves great, or rich, or whatever else we place our happiness in, may, after all, prove unsuccessful ; whereas, if by prayer and other exercise of devotion, we constantly and sincerely endeavour to make ourselves happy in the other life, we are sure that our endeavours will succeed, and we shall not be disappointed of our hopes,

But when the choice we actually have before us, is this, whether we will chuse to be happy only for the space of three-score years and ten, nay, perhaps only of twenty, or ten years, I might say only of a day, or an hour, and miserable to all eternity, or on the contrary, miserable for these very short term of years, and happy for a whole eternity ? *What words are sufficient to express that jolly and want of consideration, which in such a case makes*

makes such a wrong choice? Every wise man will, consider this life only as it may conduce to the happiness of the other, and cheerfully sacrifice the pleasures of a few years to those of eternity.

So much as the soul is superior, and more pure than the body, so much are the pleasures and gratifications of that more exquisitely delicious Being than those that arise from corporeal objects. But of all the pleasures of the soul, those that it receiveth from the communications of God to it, in the exercises of devotion are incomparably the highest and most affecting. We may speak of pleasures and enjoyments, but no man ever truly found them, till he came acquainted with God, and was made sensible of his love, and a partaker of his spiritual favours, and lived in an entire friendship and communion with him, which is expressed and maintained by prayer, and other exercises of devotion. We cannot too much admire the dignity and honour we receive in having leave given us at all times to approach into the presence of the King of the world, that we sinful dust and ashes should be permitted to
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speak to so transcendent a majesty ! To
 open all our wants, to acquaint him
 with all our concernments, to make
 known every thought of our hearts, and
 every affair of our lives to him ; besides
 it is the best antidote in the world, a-
 gainst all our disappointments, and vex-
 ations that we can meet with, against
 every ungrateful and displeasing accident
 that comes upon us in the course of our
 lives. Hence by frequent prayer he is
 enabled to bear all things patiently, and
 is strongly supported with becoming for-
 titude and resignation.

Let me yet speak more feelingly to
 you ; do any of you here present, in good
 earnest, mean to live as you should do ?
 Do you really intend or desire to endea-
 vour after such a degree of virtue and
 holiness, as will be available for the sav-
 ing your souls everlastingly ? If you do
 not, it is in vain to attempt persuading
 you to any thing of the nature ; if you
 do, then give me leave to tell you, that
 it is absolutely necessary that you should
 live in daily exercise of prayer. Our
 whole duty is but made up of three
 things, that a man live *soberly* with respect
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to himself, *righteously* with respect to his neighbour, and *piously* with respect to God. Our duty is easily understood, and more easily neglected. Supposing now that a person take care of the two former, yet, if he make no conscience of piety towards God, he is a notorious transgressor, tho' he be not unjust—tho' he be not debauched, yet wanting piety he is impious. Hence there is no living a holy and virtuous life, without the grace of God, and the assistance of his holy spirit

St. Mark, chapter xi and verses 25, and 26, the Apostle exhorts those who stand praying to forgive if they have ought against any one; that your heavenly Father may forgive you your trespasses, but if ye do not forgive, neither will your heavenly Father forgive your trespasses.

—Again, our blessed Saviour spake in this manner to those who believed they were righteous, and despised others? *Two men went up into the temple to pray; the one a Publican, and the other a Pharisee: the Pharisee stood and prayed thus with himself; God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even*

even as this Publican; I fast twice in the week, I give tythes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful unto me a sinner. I tell you, this man went down to his house justified, rather than the other; for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted. Whoever makes conscience of saying his prayers frequently and heartily, and continues so to do, tho' he be not good at present, it is impossible for him long to continue bad. He will at last certainly get the victory over all his lusts and evil habits, and attain the favour of God, and the salvation of his own soul.

And if we persevere in prayer we shall find the comfort of it, both in the *grace* and *assistance* we shall receive from the *holy spirit*, for the vanquishing all our lusts and corruptions, and in the blessings we shall procure from God both to ourselves, and our families, and all our affairs and concernments, and lastly in the everlasting salvation of our souls in the day of the Lord Jesus, when the trumpet
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is founded in Zion by the heavenly host, and the great judge himself cometh forth to judge every one, according to the deeds done in the body, whether they be *good or bad.*

King Philip of Macedon, a great and wise prince, was so apprehensive of the dangerous charms of earthly grandeur, and pleasure, that he appointed one of his pages to call upon him every morning, to remind him of his mortality, and to say, remember, *Sir, you are a man.* Prayer and devotion, (or in the words of the text, the calling a solemn assembly) is as necessary a means to preserve the union between our souls and God, in which our spiritual life consists, as meat and drink is, to preserve the union between our souls and bodies, in which our natural life consists. Have not some times been foully overtaken by sin that they resolved against, yet that relapse has done them no material mischief. Their continuance in prayer hath been an antidote against the malignity of the sin; and they have suffered no ill consequence by it. The feeblest and most dispirited body that can but lift up his eyes to heaven

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and direct his wishes thither doth it as effectually, as the most vigorous constitution.

Hence with humility give your fervent heart to your Creator, due reverence to your superiors, love and honour to your parents, your bosom to your true friend, diligence to your calling and ear to good counsel, and with alms to the poor. Let your meditations be frequent on your own death, as well as the death of Christ: the vanity of the world; the glory of heaven; and the torments of hell.—

The Lord lifteth up the meek: and bringeth the ungodly down to the ground. The Lord executes righteousness and judgment; for all them that are oppressed with wrong. He hath not dealt with us after our sins; nor rewarded us after our iniquities. For look how high the Heaven is in comparison of the Earth: so great is his mercy toward them that fear him. Again, let the wickedness of the wicked come to an end; but establish thou the righteous. Let all those that seek thee be joyful and glad in thee, and let all such as love thy salvation say always, the Lord be praised.

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St Mark, chap. xi, ver. 38, 39, 40. Yet beware of those who love to go in long cloathing, and love salutations in the market-places; and the chief seats in the synagogues, and the uppermost rooms at feasts: who devour widows houses. and for a pretence make long prayers: these shall receive greater damnation. For a course of prayer and a course of sin cannot consist together; one will necessarily destroy the other. Praying will either make a man leave sinning, or sinning will make a man leave praying. But this is to be understood of prayer, that is to be put up to God with great seriousness, and out of a sense of duty and conscience. But formal prayers which are made to serve some worldly interest or reputation, or the like; some persons respect them no more than the impertinent-tattle of the unwise

I cannot perceive any reason why praying or preaching extempore (or without book) may not be acquired by close application, as well as other arts and sciences. A man of education, with a quick turn of thought, and good memory, may pray or preach seemingly very well, and still have not any true grace

in his heart. This is not mentioned to discourage extempore payer ; nor to despise those that really pray by the spirit. I only hereby give a word of reproof to those who are so biggotted to extempore prayer, that they condemn, or at least judge all those who use forms of prayer, as if they were not as holy and fervent in prayer as others are, who pray without them. Alas ! this in my humble opinion is wrong ; not every one who prays extempore is a spiritual man, nor every one who prays with a form—a formal man. Let not him who uses a form judge him rashly that prays extempore, and on the other hand, let not him who prays extempore censure or despise him who uses a form of prayer, because every one has not an equal gift of elocution.

St. Paul has bid us put up prayers and supplications, and intercessions for all men, especially for kings, and all that are in authority. Doth he make any restriction, any distinction what kings, or what persons in authority we are to pray for, and what not ? Doth he not expressly say, we must pray for all men, and for all

all that are in authority? And doth not the reason of his exhortation imply as much, if his words did not? Namely, that we may lead quiet and peaceable lives, in all holiness and honesty.

David's manner was to pray seven times a day. And Daniel took himself so much to the frequent practice of this duty, that rather than break his custom of performing his solemn devotions three times a day, he would expose himself to the den of lions. Daniel's prayer is the ninth chapter of his prophecy; which I earnestly beg of you to read attentively, O Lord, the great and dreadful God, thou keepest the covenant, and shewest mercy to them that love thee, and to them that keep thy commandments. *We have sinned and done wickedly, and have committed iniquity, and have rebelled, even by departing from thy precepts, and from thy judgments. O Lord, righteousness belongeth unto thee; but unto us confusion of face as at this day; to the men of Judah, and to the inhabitants of Jerusalem, because we have sinned against thee. But unto the Lord our God belongeth mercy and forgiveness, though we have rebelled against him; neither have obeyed the voice of*
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the Lord our God, to walk in his laws which be set before us. O Lord, according to all thy righteousness, we beseech thee, let thy anger and thy fury be turned away from the city of Jerusalem, thy holy mountain. Because for our sins, and the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now, therefore, O God, hear the prayer of thy servants, and cause thy face to shine upon thy sanctuary. O God, incline thine ear, and hear: open thine eyes, and behold the city which is called by thy name. O Lord bear, O Lord, forgive, O Lord, hearken and perform. Defer not for thy own sake, O our God. For thy city, and thy people, are called by thy name. And while Daniel was thus praying and confessing his sins, and the sins of the people, unto the Lord, and supplicating for his city Jerusalem: behold the angel was sent unto him from the Lord, with the glad tidings that God had heard his prayer for Jerusalem, and that it should be built, and the Lord would dwell in it. O may we all fast and pray, as Daniel did, and may God Almighty give us such a return of our prayers.

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For in truth, prayer is the proper and particular duty of man, and is a command given by our blessed Saviour Jesus Christ himself.

My brethren, let me earnestly intreat you, at least, twice every day, either in public or in private, to offer up the sacrifice of prayer and praise, in a solemn manner, unto Almighty God, who sees that we have no power to help ourselves, that he may keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may hurt the soul: and if you have any sensibility or imagination, this will establish such an intercourse between you and the Divine Being, as will be of infinite consequence to you in life. It will communicate an habitual cheerfulness to your tempers, give a firmness and steadiness to your virtue, and enable you to go through all the vicissitudes of human life with propriety and honour. The greatest inconvenience indeed, that attends devotion, is its taking such fast hold of the affections, as sometimes threatens the extinguish-

guishing of every other active principle of the mind. For when the devotional spirit falls in with a melancholy temper, it is too apt to depress the mind, to sink it to the weakest superstition, and produce a total retirement and abstraction from the world, and all the duties of life. Therefore, to preserve the balance of happiness, observe an extensive contemplation of human affairs, and conclude, that among the different conditions and ranks of men, the high and low, the rich and poor, approach, in point of real enjoyment, much nearer to each other, than is commonly imagined.

In the chance of man, mutual compensations both of pleasure and pain, universally takes place: Providence never intended that any state here, should either be compleatly happy or entirely miserable. If the feelings of pleasures are more numerous and more lively, in the higher departments of life, such also are they of pain: if greatness flatters our vanity, it multiplies our dangers: if opulence our gratifications, it increases in the same proportion our desires and demands. If the poor are confined to a more narrow circle, yet within that circle most of those
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natural satisfactions lie, which, after all the refinements of art, are found to be the most genuine and true. In a state, therefore, where there is not so much to be coveted on the one hand, nor to be dreaded on the other, as at first appears, how submissive ought we to be to the disposal of providence! How temperate in our desires and pursuits! How much more to preserve our virtue and to improve our minds, than to gain the doubtful and equivocal advantages of worldly prosperity. How lamentable it is, that so few hearts should feel the pleasures of real piety! That prayer and thanksgiving should be performed as they too often are, not with joy, love, and gratitude; but, with cold indifference, melancholy dejection, or secret horror! It is true we are all such frail Beings, and miserable sinners, that we justly fear to have offended our gracious Father. But let us remember the condition of his forgiveness; — *If you have sinned, sin no more.* He is ready to receive you, whenever you sincerely turn to him, and is also ready to assist you, when you do but desire to obey him. Let your devotion then be
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the language of filial love and gratitude, confide in the kindest of Fathers, every want and every wish of your hearts. But submit them all to his will, and freely offer him the disposal of yourself, and of all your affairs. Thank him for his benefits, and even for his punishments. Implore his direction in all difficulties, his assistance in all trials. Those high powers of conscience and reason which often break through the gloom of human vanity and guilt, are like the scattered columns of some fallen temple whose ancient splendour appear amidst its ruins.

Let us, therefore, study to implore the assistance which *revelation* affords. With humble and grateful minds, let us apply to those medicinal springs which it hath opened, for the curing of disorders of our heart and passions. In this view let us look up with reverence, to that *Divine Personage* who descended into this world on purpose to be the light and the life of men : who came in the fulness of grace and truth, to repair the desolations of many generations, to restore order among the works of God, and raise up new earth, and new heavens, wherein righte-

ousness

business should dwell for ever. Under his tuition let us put ourselves, and amidst the storms of passion, and the uncertain paths which we are left to tread, never trust presumptuously to our own understanding. Thankful that a heavenly conductor vouchsafes his aid, let us earnestly pray, that his grace may keep us from all intemperate passions, and mistaken pursuits of pleasure! that whether it shall be his will to give or deny us earthly prosperity, he may bless us with a calm, a sound, and well-regulated mind; may give us moderation in success, and fortitude under disappointments; and may enable us so to take warning from the crimes and miseries of others, so as to escape the snares of guilt. Hence the happiness of every man depends more upon the state of his own mind, than upon all external things put together; and unless we possess a good conscience, and a well-governed mind, discontent will blast every enjoyment, and the highest prosperity will prove only disguised misery. Therefore keep thy heart with all diligence, govern it with the greatest care; for out of it are the issues

issues of life. In no station, in no period, think yourselves safe from the dangers which spring from your passions. — Every age, and every station, they beset: from youth to grey hairs, and from the peasant to the monarch

The sorrowful and pensive wretch that was giving way to his misfortunes, and mournfully sinking under them, the moment this doctrine comes to his aid, hushes all his complaints, and thus speaks comfort to his soul, *It is the Lord let him do what seemeth him good, without his direction, I know that no evil can befall me, without his permission, that no power can hurt me: It is impossible a Being so wise should mistake my happiness. If he has denied me riches, or other advantages, he foresees the gratifying my wishes would undo me, and by my own abuse of them, be perverted to my ruin* Can I say, there are blessings in disguise? So many different expressions of his care and concern, to disentangle my thoughts from this world, and fix them upon another,—another world far better than this! This thought opens a new face of hope and consolation to the unfortunate; and as the persuasion of a pro-

providence reconciles him to the evils he has suffered, this prospect of a future life gives him strength to despise them, and esteem the light afflictions of this life as they are, not worthy to be compared to what is reserved for him hereafter. If the feelings of your heart whilst you hear, correspond with those of mine whilst I preach, I shall not be without the advantage of your partial affection, to give weight to my advice, for, believe me, my heart and my eyes overflow with tenderness, when I tell you how warm my prayers are for your happiness here and hereafter.

Our Saviour, Jesus Christ, had three great ends or purposes, in descending from his glory, and dwelling amongst men.— The *first*, to teach them true virtue, both by his example and precepts: the *second*, to give them the most forcible motives to the practice of it, by bringing life and immortality to light, by shewing them a certainty of the resurrection and judgment, and the absolute necessity of obedience to God's laws. The *third*, to sacrifice himself for us, to obtain by his death, the remission of our sins upon

our repentance and reformation, and the power of bestowing on his sincere followers, the inestimable gift of immortal happiness. What a glorious scene of the last day, does the gospel place before our eyes! of that day when you, and every one of us, shall awake from the grave, and behold the Son of God, on the glorious tribunal, attended by millions of celestial Beings, of whose superior excellence we can now form no adequate idea: When in the presence of all mankind, of those angels, and of the Great Judge himself, you must give an account of your past life and hear your final doom, from which there can be no appeal, and which must determine your fate to all eternity. Then think what will be the sensations of your soul, if you shall hear our heavenly Judge address you in these transporting words: *Come thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* Think, what it must be, to become an object of esteem and applause, not only of all mankind, but of all the host of heaven, of our blessed Lord himself, to find your soul cleansed from all its faults and infirmities; exalted to the purest

purest and noblest affections overflowing with divine love, and rapturous gratitude ! to have every power and disposition of mind and body, adapted to the highest relish of virtue and happiness ; thus accomplished to be admitted into the society of amiable and happy beings, all united in the most perfect peace, and friendship, all breathing nothing but love to God and to each other, rejoicing in the light of his countenance. But here all imagination fails, we must content ourselves with believing, *that it is what mortal eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.*

The crown of all our joys will be to know that we are secure of possessing them for ever : What a transporting idea ! You cannot but dread the forfeiture of such an inheritance as the most insupportable evil ! Remember then, remember the conditions on which alone it can be obtained. You have written laws to direct you the examples of Christ and his disciples to encourage you, the most awakening motives to engage you, and you have besides the comfortable promise of

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constant assistance from the Holy Spirit, if you diligently pray for it. O! let not all this mercy be lost upon you, but embrace what is thus affectionately offered you; for I cannot even support the idea of you becoming one of those wretched souls, who shall hear these most dreadful words, *Depart from me, &c.* I trust in God's mercy, that you will make a better use of that knowledge of his will, which he has vouchsafed to you, and of those amiable dispositions he has given you. Almighty God, grant, that by thy great goodness thy people may be preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

SERMON

SERMON III.

THE WOMAN OF SAMARIA, IN AN EASY
AND FAMILIAR STYLE.

St. John, chap. iv. verse 10 to 18.

Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith unto thee, give me to drink: thou wouldst have asked of him, and he would have given thee living water. The woman said unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water. Art thou greater than our Father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered, and said unto her, whosoever drinketh of this water, shall

thirst again. But whosoever drinketh of the water that I shall give him shall never thirst; but the water I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not; neither come hither to draw. Jesus saith unto her, go, call thy husband, and come hither. The woman answered, and said, I have no husband. Jesus said unto her, thou hast well said, I have no husband. For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidest thou truly?

THE occasion and dependence of these words upon that which went before is this, our Saviour hearing John was imprisoned by Herod, and foreseeing that they who had prevailed so far against John, would now practice against himself, to prevent this danger that he might not be interrupted in his ministry, before he had finished his course, he fled, and left Judea, and departed into Galilee, because the Pharisees, who had the chief hand in John's troubles, were not so strong there, as in Judea, and about Jerusalem.

rusalem: Now in his journey from Judea into Galilee, he went thro' Samaria, and came to Sychar a city of Samaria, that was famous in sundry respects, for Jacob had dwelt there, and had given to Joseph his best beloved Son, his possession near unto it, and digged a well, which did bear the name of Jacob's well. Upon this well, our Saviour sat down, because he was weary and thirsty with travelling — As he was sitting thus upon the well, to rest, cool, and refresh himself, there came a woman of Samaria to draw water, and he asked her for some to drink, yet he thirsted more after the salvation of this woman, and would take occasion hereby to have a conference, in order to instruct her. Now the evangelist saith, the occasion he took to ask her water, was this, that his disciples were gone into the city to buy meat. For our Saviour lived not of mere alms, but had money of his own which his hearers and friends bestowed. The woman perceiving by his speech and apparel, that he was a Jew, giveth him no water, but wondereth, that he being a Jew, would ask any water of her, as she was a Samaritan; they being at enmity,

enmity, partly by reason of their difference in religion, and partly because of the old injuries that they had received. — He doth not in plain terms deliver his meaning unto her, but in a parable as if he should have said thus to her, “Thou takest me to be an ordinary Jew, and therefore refusest to gratify me in this one small thing; but if thou knewest me well and what a gift the Lord maketh offer of unto thee, and all his people, in sending me into the world, thou wouldst have esteemed of me better thou dost; thou wouldst have thought thyself not good enough to have given me water; but wouldst have begged of me, and I would have given thee a better and far more excellent water than this is, that I have desired of thee.”

Now, in these words, the principal things to be observed, is,

1st. The *water of life*, which our Saviour was desirous to bestow upon her, by which, as by a metaphor, he meant the spirit of God,

2d. What her duty was, and how she might have obtained this water of life, she

she should have asked, and he would have given it.

3d. What the cause was, *she knew not* Christ, whom he calleth here *the gift of God*, nor *who was the person that now spake unto her.*

The first observation is this, that our Saviour calleth the spirit of re-generation *Water of Life*, as evidently appears by verse 14th, and John vii, 38, 39, from whence then we have this to learn that the spirit of God, in what heart soever it dwelleth, is in effect and operation like unto water, Esa. xlv, 3, and John iii, 5, *Unless a man be born again of water, and the spirit, he cannot enter into the kingdom of God.* In which respect also it is used in baptism to signify, not only the blood of Christ, but the spirit of re-generation also. The reason is the great similitude that is between the spirit of God, and water in effect and operation, which may be discerned as follows :

First, Before a man be regenerate, the Lord is to him, and his apprehension as *a consuming fire*, Heb. xii, 29, the spirit of God, and nothing but it allayeth this heat, cooleth and refresheth the soul of man,

man, for by it *the love of God is shed as broad in our hearts, and the blood of Christ is effectually sprinkled upon the conscience.*

Secondly, Whereas before a man be regenerate, he is in a continual thirst, never satisfied, never contented; the spirit of God, like water, quencheth this thirst, and satisfieth the soul of man, by it *the hungry soul is filled with good things,* as the blessed virgin speaketh, Psalm lxxiii 3, *Thus have I looked for thee in holiness that I might behold thy power and thy glory:* This worketh that contentment, as it makes a man able to say as Jacob did, when he heard that Joseph was alive, *it is enough; Joseph, my son, is yet alive; I will go and see him before I die.* He that hath received the spirit of grace, which is the pledge and earnest of our everlasting inheritance, will be able out of full contentedness of mind, to glory with David, Psalm xvi, 6. Whereas nothing so much hinders the tranquility of our minds as the immoderate desire of worldly things; the spirit of God slaketh that thirst and unsatiable desire, and teacheth us to be content with a little wealth, and a little pleasure: therefore, when Saint Paul

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Paul had said, that godliness with contentment, that is, which maketh a man content with his own estate, is great gain, 1 Tim. vi, 6, he tells us immediately how mean a state a man will be content with, if we have food and raiment, saith he verse 8, so that he that hath the spirit of grace, useth not these earthly things, with that thirst and greedy appetite that other men do, but with more sobriety, and indifferency of mind, Philemon iv, 11, 12, *I have learned in whatsoever state I am, therewith to be contented, I know both how to be abased, and how to abound; both to be full and to be hungry, both to abound and to suffer need.* This doctrine serves for a touchstone for every one to try himself by; we all profess that we are baptized, and so washed with this water; even *born again of Water, and of the Holy Ghost*: John iii, 5. without which, we shall be as much the better for our outward baptism as the wicked Egyptians were, Nehe. ix, 11, by the Red Sea. which was a type of it, and as they are for the Lord's supper who receive it unworthily, 1 Cor. x, 2. If the spirit of God be in thee indeed, thou

thou shalt discern it by these four effects wherein it is like unto water.

1 The spirit of God will pacify thy conscience, and free thee from the slavish fear of God's wrath.

2 It will breed contentment in thy mind, by abating in thee, the immoderate desire of earthly things.

3. It will cleanse thy heart and life from that wherewith before thou wast defiled.

4. It will make thee fruitful unto God and meet for thy master's service, and prepared unto every good work.

Follows now the second part of this text, namely, what this woman should have done to obtain this water of life, *she should have asked of him, and he would have given it her.* From which we may learn, that it is not only the duty of every christian who would be saved, and obtain God's grace, to ask—every man must ask and cry for grace, every man shall certainly do it, whom God intendeth to save. No man can desire grace till he hath received God's spirit, 2 Cor. iii, 5, *We are not sufficient of ourselves to think any thing that is good."*

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Yet the answer is, he first works in men a feeling of the need they have of grace, and makes them poor in spirit, mourners, meek and humble, and breeds in them an hunger and thirst after righteousness, as we may see in that gradation Christ useth, Matt. v, 3, 6. He poureth upon them the spirit of grace and supplications; as soon as it entereth into the heart it makes him plentiful and abundant in suing unto God for mercy and grace. *Ask and it shall be given you, saith our Saviour. Call unto me and I will answer thee, and shew thee great and mighty things which thou knowest not.* Jer. xxxiii, 3. David setteth forth the plenteousness of God's goodness and mercy, by Psalm lxxxvi, 5, *Thou Lord art good and ready to forgive, and plenteous in mercy, unto all them that call upon thee.* And St. Paul speaking of God's bounty, saith, Rom. x, 12, *He that is Lord over all, &c.* Consequently if any man hath the fear of God, and an honest heart, he may attain to the knowledge of the word, for in this very point the scriptures hath an excellency above all other learning, *the entrance of thy word giveth light, it giveth understanding to the*

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simple. St. Matt. vi, 33, says, *First seek the kingdom of God, and his righteousness, and all these things shall be added unto you.* Many seldom take the Holy Bible into their hands, at least read it not constantly, and diligently, and think they have knowledge enough, yet without the ordinary means of instruction, they will find little enough for their everlasting felicity.—

Hence they who would win souls to God must plainly and particularly discover to men their sins: the minister is bound to labour, to bring the people to knowledge and lay a good foundation of sound doctrine, to teach plainly, to catechise as well as preach, also the magistrate is required to see the people be taught or instructed: St Luke xiv, 23, *compel them to come in*, saith the Lord to his servant.

The master of a family ought to use all means to bring all those who are under his care to knowledge, and as knowledge is the foundation of all other graces, if our faith, zeal, and love, be grounded on knowledge, they will last and abide as the house built upon a rock. The minister complains of the stubbornness and unthankfulness of the people, and con-
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tempt of the word in his ministry ; the magistrate complains of the proneness of the people to naughtiness ; and sometimes parents find fault with their children's disobedience and undutifulness ; yet all these difficulties in some measure, may be overcome by close application and perseverance in their respective departments in life. In the 11th and 12th verses are set down a reply the woman of Samaria makes unto our Saviour's speech, she thinking he had spoken of material water, "the water thou speakest of, is either the water of this well, or better than this : but I cannot see how thou shouldest give me any water of this well, because thou hast nothing to draw with, and the well is deep. And as for any other water that is better than this, I cannot see how thou shouldest come by it: for Jacob, our father, gave us this well, and it was the same that himself, his children, and his cattle, did drink of, and how soever thou speakest of thyself as if thou wert some rare and excellent man, yet is it possible thou shouldest be greater than Jacob ?"

The natural man hath no desire of

grace, till God by his word makes offer of it unto him, behold an example in this woman, tho' she was unclear in God's sight, not only by nature, but by that lewd life she led; and God in his gracious providence had now sent Christ unto her, who had the water of life to bestow, and by the absence of his disciples, had given her an opportunity to have opened her mind unto him. Observe how witty she was in rejecting the grace that Christ freely offered her, how she reasoneth and struggleth against that light that began to shine in her heart: so it is with every natural man when God begins to call him; this is properly resembled in the many excuses those made whom the King bad to the marriage feast, St. Luke, xiv, 18, 20. The reasons are, these three degrees of that corruption which are in the natural man.

1st. The natural man is dead in trespasses and sins.

2d. The reason he is so blind in heavenly things, is this, Adam, thro' persuasion, was not content with that excellent knowledge and wisdom which he had by his creation, but forfeited that know-

knowledge he was endowed with, and brought this sottishness upon himself and his posterity.

3d. And the reason why the natural man resisteth the truth, is partly the corruption of his own nature, but chiefly because he is under the law of Satan; he governs, rules, and worketh in him, and we know they in whom Satan reigneth, cannot abide the word, but must needs be disquieted with it, behold an example, St. Luke, iv, 34, *Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art the Holy One of God.* The conversation of a sinner is one of the greatest miracles that ever was wrought, this changing our nature is as great as that mentioned in St. Luke xviii, 35, when our Saviour came nigh unto Jericho, where a certain blind man sat by the way side begging, and cried out Jesus, have mercy on me, and he said what wilt thou, that I should do unto thee? And he said Lord, that I may receive my sight, and Jesus said unto him, receive thy sight, thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying him, and

all the people when they saw it, gave praise unto God.

In the 13th and 14th verses of this text, the woman of Samaria, could not understand nor believe, but reasoned against it; yet doth not our Saviour give her over, but continues to labour, and as he who came to seek that which was lost, in order to bring her to admiration, and desire of grace, and proves that the water he had to give (the grace of his holy spirit) to be far more excellent than the water of that well.

The second point which is to be observed is, the opposition which our Saviour makes between the water of Jacob's well, other things, and the water of life; from whence we may learn, that no worldly thing can perfectly and fully quench the thirst of the soul, satisfy and quiet the conscience against the sense of God's wrath.

In the 15th verse of this text, this woman is now through the divine power which she felt in his word, convinced and believeth that he had indeed a water to give that was better than that of Jacob's well, which when he who hath once drunk

drunk of, shall never thirst again, and she said, Sir, give me of that water that I may not thirst, and come hither to draw.

First, she being yet a natural woman, now believes the word of Christ, likes it, and was much affected with it; and desires this water he had spoken of and yet doth all this in a carnal respect to her profit and ease: and thus it is with the natural man, so long as religion is a friend to that, he liketh and embraceth it. A natural man, yea, a very wicked man may in many things consent unto the truth of God, both in profession and practice, as well as shew a liking and love to religion; and that only for the worldly contentment and benefit which he finds in it.

You may find, St. John vi, 14, 15 that a multitude of the Jews, gave a notable testimony of Christ. and shewed a marvellous affection unto him! *Of a truth, this is the prophet, say they, that shall come into the world;* yea, they would have needs made him a king: but our Saviour saith of these with a vehement asseveration, *that they did this only, because they had eat of the loaves and were filled.*

Follows

Follows now the 16th, 17th, and 18th verses of this text, our Saviour leaving the speech of the water of life, begins to make himself, and her own estate, better known unto her : to this purpose he discovers to her the most secret things that ever she did, especially such as might stir up in her a thirst after the water of life. For it appears by her own words to her neighbours, verses 29th and 39th, that he had told her many other things that were unknown to all men. But the Evangelist mentions this only of all the secrets that he told her ; the infinite mercy of Christ did most shine in this, and he was careful of the salvation of so vile a woman : Now he doth not charge her with sin in plain terms, nor deals roughly with her, nor tells her she lived in filthy adultery, for he knew in his divine wisdom that this sharpness would not be needful but rather hurtful ; but first bids her go and call her husband, and come again, and tho' he knew she had no husband, yet he thought proper to draw so much from her, which when she had confessed, then did he plainly discover how privy he was to all her course of life, and tells

tells her that tho' she had lived with five husbands, yet she kept one, that was not her husband. No'withstanding she lived in sin, yet he rejects her not, but speaks to her in secret, he would not have any of his disciples by, and shews much care and desire of her salvation. For they who would win souls to God must plainly and particularly discover to men their sins, with as much wisdom and love as they can, and this is the chief part of the office, and duty of a minister, &c. in *Authority** that the party may see himself and his own sin touched, and laid open before him in a clear light, as if drawn upon a map.

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* *Authority*, in its primary sense, implies the power to be lawful, for unless *Authority* is of divine or delegated right, it is usurped : God Almighty is the fountain of all *Authority*, and it is exercised either by his direction or permission, in order to promote the happiness of his people. In Church *Authority* the pastor, minister, &c. should have nothing in view, but that of bringing his people up as meet subjects for Christ's kingdom in glory, his *Authority* reacheth no further than to correct abuses and reprove such as have offended; he is not to use force, nor oppression, if he does it would become persecution : And whilst pastors, or ministers discharge their duty consistent with the obligation they are under, God will not only bless their labours, but also give a sanction to their endeavours.

An example 2 Sam. xii, 1, to 7, *Nathanael said unto David, thou art the man.* Again, St. Matt. xviii, 15, *Go and tell him his fault between him and thee alone* The man that knoweth sin, and the burden, and danger of it, will be desirous to know how he may please God, he will be obedient, and tractable ready to do any thing that God shall require of him.

Many think the Ministry that plainly and powerfully rebuketh sin, serves to no other use than to bring men to despair; yet the true knowledge and sense of sin is the only way to comfort and relieve them. The sin our Saviour discovers to the woman of Samaria was a secret sin, which was well known to herself, yet it may well appear that she had the reputation of an honest woman among her neighbours, and consequently her sin was unknown to them; hence we may learn that the Lord is privy to the sins of men, and able to lay them open, and charge them with their sins, how secret soever they have been committed. For instance, Genesis xxxix, 11, *And it came to pass that Joseph went into the house to do his business, &c.*

There

There are many who are grown to that impudency that they account it a disgrace to be restrained by the presence or reverence of any one, but *these* are far gone, and sin supernaturally: *These* are in a fit of frenzy, company and mirth make them desperate. Eccle. ii. 2, Darkness and hope of secrecy are the chief encouragements, yet the presence of a godly man, or a little child would sometimes restrain them.

Hence seek the pardon of the Lord, and pray with the prophet, Psalm xix, 12, *Who can understand his errors? cleanse thou me from my secret faults, &c.* Though our Saviour had told her of five husbands yet, his meaning is, not to charge her with that as with a sin, but only with this, that the man she know kept, was not her husband.

This is evident by the following reasons, first, the apostle gives liberty to every widow to marry again to whom she will, only in the Lord; secondly, he calls the marriage of all persons honourable, and says it is the doctrine of devils to deny it; of course, the fault he notes there, is the same which our Saviour
speaks

of touching divorcement, St Mark x, 12, The sin of fornication is a principal sin, and will lie heavy upon the conscience, and wound the soul most deeply. Does not this sin abound in towns where the gospel is powerfully preached? There is no sin that is so directly opposite to sanctification and holiness! it quenches the spirit, dulls and banishes all grace out of the heart; and there is no sin which is committed with so much delight and pleasure; of course, the more bitterness shall they find in their consciences.

Therefore, by the weapons of our warfare (holy scriptures) shall mention those thoughts or imaginations whereby Satan deceives men in this case, and hardens them in this sin, and these weapons will be mighty thro' God to cast down strong holds, *by the words of thy lips, says David, I have kept me from the paths of the destroyer.* How common is this sin among such as are of chief credit? Yes, are not many many professors faulty in this respect? Are there not preachers that will commit this sin and worse too? Philip. iii, 18, 19 *For many walk, of whom I have told you often, and now tell you even weeping, that they*

They are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things.

Yet God Almighty is present, and beholdeth all thy actions, be they good or bad; for there is nothing covered that shall not be revealed neither hid that shall not be known. Beware of this, ye that commit wickedness secretly! Hear this, ye defrauders and cheating persons! Hearken to this ye fornicators and unclean persons! If you do not make restitution in this world, you must when you come to judgment hereafter. The candid Reader will find abundant reason to justify the truth of the observations I have thrown together, as nothing but my affection for you could possibly influence me to these exhortations, and I wish they may have a proper effect.

The grand enemy of mankind deceives many, and perhaps may deceive both you and others, as well as myself; for those who are guilty of the sin of fornication, are desired and esteemed by some as the best companions: certainly, if the law had as well provided for, and the

authority and diligence of the Magistrate were as ready for the due punishment of this sin, as theft we should most likely have as few whoremongers as thieves.—

1 Cor. x, 8, *For this very sin there fell of Israel in one day twenty-three thousand men;* the Apostle tells us, that the judgments of a nation—a country—or a town, are chiefly to be imputed to this sin. Ephes. 2, 6, *Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience.* God plagues men in their bodies for this sin with a loathsome disease, it consumeth the flesh, and they are brought to beggary by it, and it sometimes ruins kings as Solomon's mother taught him. Suppose any one, who is guilty of this sin, to have never so much wealth and power he hath no true credit with well disposed persons; no, not with his own servants and children. *Give not thy strength unto women, nor thy ways to that which deceiveth Kings,* Pro. xxxi, 1. God plagues men in their posterity for this sin. Prov. vi, 33, *He shall find dishonour, and his reproach shall not be put away.* God plagues families for this sin. Gen. xx, 18, *He shut*

4 shut up every womb of the House of Abimelech because of Sarah. As ready as the Lord is to forgive, yet he cannot pardon or forgive any, unless upon their unfeigned repentance: consider the danger we have brought the party unto, with whom we have committed this sin: for though the fornicator were sure God would give him grace to repent; yet it must be a trouble to his conscience, except the party he hath drawn into this sin, hath truly repented as well as himself.

Again, those who use immoral talk and songs, and take delight in the too foolish custom of scurrielous jests and evil communications, as well as set at nought all good example, and make such persons as would do their duty, and observe good order, the subject of their ridicule, for such filthy discourse defile the man, and discovers a barrenness of mind, a vain humour, and a lazy disposition. Modesty is expected of women, and when justly applied, it is to other virtues, like a shade in a picture that sets off and enlivens other beauties, besides commanding admiration and applause. In common conversation no man should say any

U 2

thing

thing to put another to the blush, especially before a public company; and yet it is done in two different ways. As

First, When we expose the faults of our neighbours, and makes them objects of ridicule to all those who are present, this conduct in any one is truly diabolical, because it irritates the passions of the person against whom it is levelled, and it very seldom promotes any good end.

Secondly, When women are present, we are not to make use of any expressions, that may put them to the blush, but be modest in all our words as well as actions.

There is nothing that can appear so odious to a man of sensibility, as to hear obscene wretches endeavouring to corrupt the minds of youth, by mentioning such things as are not proper to be talked of.

— To expose the faults of our neighbours before others, is one of the basest actions that can be committed, and very wretched must the mind of that man be, who takes pleasure in putting an innocent woman to the blush.

It would really amaze a man, and put him

him upon admiring God's patience, that he doth not presently confound the world if he did seriously reflect on the many filthy lewd speeches and actions, the numerous wicked intrigues of lust, the infinite whoredoms and adulteries that are without any sense of shame, daily carried on, and acted among us, and that by persons too that have the face to shew themselves at our holy assemblies.

Name any nation that was ever remarkable for justice, for temperance and severity of manners, for piety and religion, (tho' it was in the wrong way) that did not always thrive and grow great in the world; and that did not always enjoy a plentiful portion of all those things which are accounted to make a nation happy and flourishing. And on the other hand, when that nation has declined from its former virtue, and grown impious or dissolute in manners, we appeal to experience, whether it has not likewise proportionably sunk in its success and good fortune.

I am sure, any one that will be at the pains to read either the Greek or the Roman, or even the Turkish history, will

meet with matter enough there to satisfy him of the truth of this observation.— But I confine myself to the scripture, and that the history of the Jews is the most remarkable. Now in that History every degree of public vice, and departure from virtue or God's laws, was always punished with public judgments : And on the other hand, every degree of public repentance and reformation was always rewarded with public happiness and prosperity. so that any one that could make a right estimate of the morals of that nation, and how it stood as to virtue and vice ; might constantly make a judgment how it would fair with them as to their outward temporal affairs.

It is as easy to God to save by a few as by a many. The walls of Jericho, at his command, fell down flat, only at the sound of Rams Horns. And when the city of Samaria was besieged, and brought into the greatest extremity that was possible, so that women even ate their own children, yet in one night, God, by an unaccountable terror, which he struck into the hearts of the enemies, raised the siege. And such plenty was left in their
camp

camp; that every one of the besieged had wherewith, not only to satisfy his hunger, but to enrich himself. Only that Nobleman that would not believe this when it was foretold by the prophet, did not live to taste of the fruits of God Almighty's victory, being trodden to death in the crowd. There is no judgment threatened to any nation in the holy scripture, but it is upon account of their sins and wickedness they were guilty of, which sins if they repented of, so repented of as to forsake them, they might then find mercy. *Joshua vi, 20. 2 Kings, vii. ch.*

And we find in fact, that God always dealt with people and nations according to his divine wisdom. God hath solemnly denounced destruction to the city of Nineveh, by his prophet, and that within forty days. But upon the repentance of the Ninivites, and turning to God with all their hearts, he reversed his sentence, (tho' to the great discontent of the prophet) and gave them a further time: He waited long for the repentance of the Canaanites, but would not destroy them, because their sins admitted a place for repentance. — But when their iniquities were

were filled up to the measure, according to which God proceeds in his destruction of nations; he then sent the Israelites to root them out, and to take possession of their land.

And thus was Nebuchadnezzar raised up by God to be a scourge to all the nations about him, for the punishment of their sins. Nebuchadnezzar had indeed other things in his head. That which he designed was, the gratifying his own ambition, and enlarging his dominions: But these were not the ends which God had to serve by him. God made use of him as his instrument, as his servant (and so he calls him) for the rendering to the nations that just recompence of vengeance which their sins called for. These things are mentioned the rather, because they are instances of God's dealing with heathen nations, who were under no particular covenant with God.

There appears to be no other difference between the history of God's dealing with his own people, the Jews, and that of other nations, but this: that in other nations the public events that happened, whether good or bad, though they were
taken

taken notice of, yet they passed without any reflection on the true causes from whence they proceeded. The historians did indeed often lay their fingers rightly upon the immediate visible outward occasions or means, or instruments, from whence their good or bad fortune was derived to them. But they searched no further.

They considered only second causes, and took no great notice of the first and principal cause of all things, God Almighty, and his influencing human affairs. They left God, in a great measure out of their hypothesis, and out of their history. But now that the world might be awakened to a more hearty belief, and sense of his providence, God took care to single out that nation the Jews; and in them to give us a true platform of his dealings with all the nations throughout the world. And for that purpose he ordered, that all the great strokes, both of their departure from God, and of their return to him, and likewise of the good or bad fortune, that did at any time befall that nation, should be faithfully registered, and the true causes of them justly assigned;

assigned: that all mankind might from thence receive instruction how they ought to behave themselves towards God, and what according to their different behaviours they were to expect.

It is obvious, that virtue and religion lay the surest foundation for all those blessings wherein the happiness of a nation doth consist that is possible; both by making the Magistrates to govern well, by rendering the people easy to be governed. And likewise by furnishing both the governors and the governed with such kind of principles as cannot fail with the blessing of God, to produce peace, plenty, and other sorts of prosperity in a nation.

It is also obvious, that all vice, wickedness, profaneness, and impiety, do sow the worst seeds in the world, for the dissolving and breaking in pieces all societies, or at least, for the so weakening them, that they shall either be in a very low wretched condition among themselves, if they have no enemies; or if they have any, become an easy prey to the next invader.

To conclude, Every blessing we enjoy,
by

by what means soever it is derived, is the gift of him who is the Author of all goodness, and the Father of Mercies.—What can I say, that can add any thing to the sensations you feel? No power of language can make the scene more touching than it appears in the plain and simple narrations of the Evangelists. The heart that is unmoved by it, can scarcely be termed human: but the emotions of tenderness and compunction, which almost every one must feel in reading the account of our Saviour's sufferings, and death. It cannot but inspire you with a sincere and warm affection towards him and firm resolution to obey his commands; to be his faithful disciple, and ever to renounce and abhor those sins which brought mankind under condemnation, and from which we have been redeemed at so dear a rate.

Hence let us be in a continual state of watchfulness lest we offend, and in order to prevent giving offence, either to God, or our neighbour, we must treasure up the holy word in our hearts, and at last when we come to the judgment-seat of Christ, he will call us his best beloved.

May

May God Almighty pour upon us all the spirit of his grace, that we may lead a happy and peaceable life here, and at last arrive at God's eternal Kingdom and Glory, thro' the merits and intercession of his dear Son, to whom be glory, might, majesty, and dominion to eternal ages. Amen and Amen.

END OF THE SERMONS.

*Paraphrase on three penitential Psalms, proper
for Persons languishing on the bed of Sickness.*

PSALM VI.

O Lord rebuke me not in thine anger ! let not thy justice call my sins to remembrance ; neither chasten me in thy heavy displeasure : deliver me not, O God, into the bitter pains of eternal death.

2. Have mercy upon me, O Lord, for I am weak ; my nature is frail, and my days are fleeting as the shadow ; my strength decays like the morning cloud, and my spirits dissipate like the early dew. O Lord, heal me for my bones are vexed : my transgressions hang heavy on my soul ; the remembrance of them is painful ; they are a burden too weighty for me to bear.

3. My soul also is fore troubled ; it trembles at the thoughts of thy displeasure ; at the dreadful apprehensions of thy fierce anger : but, Lord, how long wilt thou punish me ? how long wilt thou hide the light from me ; when wilt thou shew me the light of thy countenance and deliver me out of misery and trouble ?

4. Turn thee, O Lord, and deliver my soul ; temper the rigour of thy justice with the sweetness of thy mercy, and free my soul from the bondage of sin & death. O save me
I for

for thy mercy's sake ! save me from the assaults of the enemy of souls ! let the merits of my Saviour plead for me ; let his sufferings procure my pardon.

5. For in death no man remembereth thee ; thy praise is not heard in the grave ; thy goodness is not remembered in the land where all things are forgotten : and who will give thee thanks in the pit ? who will thank thee in the gulph of perdition ; or celebrate thy loving kindness in the midst of destruction ?

6. I am weary with my groanings ; the sighings for my transgressions oppress my soul ; every night wash I my bed with weeping for my sins ; I water my couch with the tears of repentance.

7. Mine eye is consumed because of grief ; the fear of thy judgments hath overwhelmed my soul ; it waxeth old because of all mine enemies, who endeavour to make me transgress the commandments of my God.

8. Depart from me all ye workers of iniquity, who lay snares for the righteous, and walk in the paths of ungodliness : for the Lord hath heard the voice of my weeping ; he hath listened to the words of my complaint.

9. He hath graciously inclined his ear to my petition ; he hath heard my prayer, and will grant the request of my lips.

10. All mine enemies shall therefore be confounded at my happy conversion ; they shall

shall be vexed to see me once more wake to joy and gladness; they shall be sore vexed, and put to shame suddenly, at having so long deferred making their peace with thee, O God of my salvation. Glory be to the Father, &c.

PSALM XXXII.

BLESSED, yea for ever blessed, is the man, whose unrighteousness is forgiven, whose transgressions are blotted out with the blood of the Lamb, and whose sins are covered by the righteousness of his great Redeemer.

2. Blessed is the man, it is impossible to express his happiness, to whom the Lord imputeth no sin; whose soul has been washed by the tears of repentance, and purified by the sacrifice of his Saviour; so that, though stained once like crimson with the polluting spots of transgression, it is now become whiter than snow. His spirit is now free from guile, and his former iniquities will be remembered no more.

3. For while I held my tongue and endeavoured to conceal my transgressions from my Maker; while I kept silence, and refused to acknowledge my crimes; the stings of conscience were insupportable; my very bones were consumed by my daily complainings.

4. For

4. For thy hand was heavy upon me ; the sense of thy displeasure oppressed my soul. The day was spent in dreadful terrors, and the night in fearful apprehensions. My moisture, the vigour of my spirits, was dissipated ; it became like the grass in the drought of summer.

5. At last I acknowledged my sin unto thee ; in the contrition of my soul I confessed mine iniquity ; with the tears of repentance I disclosed my most secret transgressions.

6. In the sincerity of my heart, I said, I will confess my sins unto the Lord, who is ever gracious and merciful. My tears and my confession, were not in vain ; thy wonted compassion was extended to me ; thou kindly forgavest the wickedness of my sin,

7. For this benevolent condescension will I praise thy great and glorious name ; that every man who is godly may be encouraged by my example, to address his prayer to thee in a time when thou mayest be found ; so shall he be safe in the midst of dangers ; he shall not be overwhelmed by the floods of affliction.

8. Thou, O God, art my hiding place : the rock of my refuge in the day of adversity : thou shalt preserve me from trouble ; thy guardian protection shall compass me about ; and I will declare thy mercy in songs of thanksgiving for my deliverance.

9. Hearken,

9. Hearken, therefore, all ye that value your salvation, to the voice of your Maker; he will instruct you in the ways and precepts of righteousness; he will shew you the paths which will conduct you to happiness, and continually watch over you with the eye of his providence.

10. Great plagues remain for the ungodly; torments in this world, and in that which is to come, shall be the portion of obstinate and impenitent sinners: but he that putteth his trust in the Lord his God, the mercy of his Creator shall always embrace and defend him on every side.

11. Be glad, therefore, O ye righteous; rejoice in the God of your salvation, all ye that are true of heart.

PSALM CXLIII.

1. **H**EAR my prayer, O Lord, listen to my complaint, and grant my humble petitions: hearken unto me, my King and my God. I trust in no merits of my own, but in thy righteousness and truth.

2. And enter not into judgment with thy servant; do not strictly scrutinize the actions of my life, nor examine my misdeeds with rigour; for in thy sight can no man living be justified.

3 For

3. For the enemy of human happiness hath laid snares for my soul ; he hath smitten my life down to the ground ; he hath covered me with the darkness of sin, and veiled mine eyes from the light of righteousness, like men that have been long dead.

4 Therefore is my spirit vexed within me ; it is overwhelmed with grief ; my heart also is sore troubled ; it is desolate and full of complainings.

5 Yet, in the midst of my sorrows, I remember thy works in the times that are past ; thy gracious promises to penitent sinners. I meditate on thy works of mercy and loving kindness ; and exercise myself in contemplating the operations of thy hands.

6. I stretch forth my hands in prayer to thee, O God of hosts ; my soul longeth for thee, like a thirsty land for the rain that falleth from the clouds of heaven.

7. Hear me, O Lord God of my salvation, hear me speedily ; for my spirit waxeth faint. O hide not thy face from me, lest I despair of thy mercy, and become like them that go down into the pit.

8. O let me hear the glad tidings of thy loving-kindness early in the morning ; for in thee only do I put my trust. O shew me in the way I should walk ; guide me with thy hand in the paths of thy commandments ; for

I

I lift up my soul unto thee in humble and fervent prayer.

9. Deliver me, O God, from mine enemies; for I flee to thee for safety and protection in the day of distress.

10. Teach me to do the thing that pleaseth thee; the things that are perfectly agreeable to thy laws; for thou art my hope, my Saviour, and my God. Let thy holy Spirit, which is always sufficient for me, lead me through this wilderness of sorrow, to the land of righteousness and peace.

11. Quicken me, O Lord, from the death of sin; not for my sake—alas! I have no merit to plead—but for thy great name; and, for the sake of thy righteousness, bring my soul out of trouble.

12. And of thy goodness cut off mine enemies, even those that war against my peace; and destroy all them that disquiet my soul, that envy my salvation, and lay snares to destroy my confidence in thee: for I am thy servant; and in thee only is my hope: thou art my God, even from my youth. Glory be to the Father, &c.

FINIS.



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ERRATA.

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<i>Words to be added</i>		
(and) by inspirations	3	35
(no sin) to sinner's cries	63	19
(the) want	65	1
(that) were mine	65	5
(as shall) be as evident	6	20
divine agent and clearness of perfection	6	24
on the part		
I (am)	175	2
parts (of nature)	178	26
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(than) thou dost	212	13
(kind of) water	212	18

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Words to be altered.

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For meditation,	read mediation	11	19
and	or religious	12	20
in	of	30	17
Thou	O great	51	19
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revolving	reviving	87	6
slay	slay	47	24
the	thee	48	19
guiltless	guiltiness	111	2
on	in	128	1
uncharitably	charitably	141	7
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every	ever	177	17
it	he	170	25
in	into	171	3
them	themselves	171	6
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exercise	exercises	188	12
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